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DEMONOLOGY

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A

Aamon

One of three demons in the service of Satanachia, commander of the first legion of Hell.

Abaddon

"The Destroyer", from a Hebrew word meaning "destruction." An angel of hell known as Sovereign of the Bottomless Pit or King of Demons and is Chief of the demons of the seventh hierarchy. Abaddon is the name given by St. John in the Apocalypse to the king of the grasshoppers. In greek, Abaddon is known as Apollyon (Revelations, ix, 11).

Abdiel

An Arabic demon said to be the lord of slaves and slavery. His name is derived from the Arabic word 'Abd', meaning 'slave'.

Abdouxuel

According to the Enochian tradition, Abdouxuel is one of the demonic rulers of the lunar mansions.

Abigor

A Grand Duke of Hades, he commands sixty of the infernal legions. He is depicted in the form of a handsome knight, bearing lance, standard, or sceptre. He is a demon of the superior order, and responds readily to questions concerning war. He can foretell the future, and instructs leaders how to make themselves respected by the soldiers. Also called Abigar.

Abraxas

The Basilidian sect of the Gnostics of the second century claimed Abraxas as their supreme god, and said that Jesus Christ was only a phantom sent to earth by him. They believed that his name contained great mysteries, as it was composed of the seven Greek letters which form the number 365, which is also the number of days in a year. Abraxas, they thought, had under his command 365 gods, to whom they attributed 365 virtues, one for each day. The older mythologists placed him among the number of Egyptian gods, and demonologists have described him as a demon, with the head of a rooster, a huge belly, a knotted tail and serpents instead of legs. He is represented on ancient amulets, with a whip in his hand. It is from his name that the mystic word, Abracadabra, is taken. Also called Abrasax or Abracax.

Addu

The Babylonian god of the storm. Also called Adad.

Adramelech

Johann Weyer, a sixteenth century demonologist and pupil and friend of the famous magus Cornelius Agrippa, places Adramelech among the chieftains of hell in his book Pseudomonarchia Daemonum (an attempt to provide a complete hierarchy of infernal spirits). According to this account, Adramelech was the Grand Chancellor of the infernal empire, and in this role, presided over the Devils' general council. He was also in charge of the sovereign's wardrobe. He often shows himself in the guise of a mule and sometimes in that of a peacock. In MacGregor Mather's Kabbalah Denudata, Adramelech is listed among the ten archdemons who were under the supreme command of Sammael, the 'venom of God.' According to that hierarchy, Adramelech was the eighth of the ten evil Sephiroth. He is thus the counterpart or negation of the eighth divine Sephiroth Hod, who is 'majesty and glory.' Not much is known of Adramelech's origins. The Old Testament contains two incidents in which the name of Adramelech occurs. The first one narrates how the Assyrian King Sennacherib, returning from a disastrous expedition against the Israelite King, Hezekiah, was murdered by his two sons, Adramelech and Sharezer, as he was worshipping in the temple of his idol, Nisrach. The other version makes Adramelech a Samarian deity, a sun god worshipped by the Sepharvites, who burned their children as sacrificial offerings to him. It is possible that this Samarian deity was the origin of the demon Adramelech.

Adriel

In the Enochian tradition, a demon of the mansions of the moon.

Aerial Demons

One of the six classes of demons identified by medieval theologians. They roam through the air but remain close to human beings. They can fashion bodies for themselves from thin air. Moved by passion like men, they can cause natural disturbances. They can be invoked by sorcerers, and often change shape.

Aeshma

One of seven archangels of the Persians. Has been recorded in history for at least three thousand years. Aeshma is known as the 'fiend of the wounding spear,' (Yasht xi.15) and is the demon of wrath and fury. Aeshma was later adopted into the Hebrew mythology as Asmodeus.

Afrasiab

A serpent identified by the Scythians with archfiend Ahriman.

Agaliarept

A Grand General of Hell, commander of the second legion and possessed of the power to discover all secrets. He commands Buer, Guseyn, and Botis.

Agares

Grand Duke of the eastern regions of Hell, commander of thirty-one legions. The army he protects in battle is indeed fortunate, for he disperses their enemies, and puts new courage into the hearts of the cowards who fly before superior numbers. He distributes place and power, titles and prelacies, teaches all languages, is an inciter of dancing among terrestrial beings, and has other equally remarkable powers. He is of the Order of the Virtues. Shown under the form of a benevolent lord mounted on a crocodile, and carrying a hawk on his fist. Also Aguares.

Agathion

A familiar demon which was said to appear only at midday. It took the shape of a man or a beast, or even enclosed itself in a talisman, bottle, or magic ring.

Agramainio

The great spirit of evil praised by Giosue Carducci in his hymn to Satan ('Inno a Satana,' 1863).

Agramon

Demon of fear.

Agrat-bat-mahlaht

One of Satan's wives and demoness of whores.

Ahharu

In Assyrian demonology, these are evil vampires.

Ahazu-demon

(The Seizer). Little is known of this ancient Semitic demon unless it is the same ahazie told of in medical texts, where a man can be stricken by a disease bearing this name.

Ahpuch

A Mayan demon.

Ahriman

In the ancient Persian religion (Zoroastrianism), Ahriman (aka Arimanius or Angra Mainya) stood high in the ranks of the enemies who opposed Ohrmazd (aka Ahura Mazda or Oromasdes). Ahriman is thought to be the first personification of "the Devil" because Zoroastrians believed in a completely dualistic form of religion. There are four major stands in Zoroastrianism. The first is that of Zarathustra (Zoroaster). The second is of the teachings of Mazdaism, which made Ahriman creator and leader of the daevas. The third is that of Zervanism, and the fourth is that of the Magi. Zarathustra believed that one of the ahuras, Ahura Mazda, was the supreme god, and chose to be good, while Ahriman chose to be evil. Therefore, the daevas that opposed the ahuras chose to be evil as well, and were commonly thought of as demons. All things in Zoroastrianism have free will and choose whether they want to be good or evil. In Mazdaist traditions, in the beginning there were two spirits, Ohrmazd and Ahriman. These two spirits were separated by a void. Ohrmazd was thought to be characterized by goodness, light, and he was unlimited in time but not in space. He was free of all evil, and does not create or willingly tolerate evil. Ahriman was represented as evil and limited by time because he knew eventually Ohrmazd would defeat him, and he was also limited by space. Because there was a void

separating the two, in the beginning, Ohrmazd knew of Ahriman but Ahriman did not know of Ohrmazd. Ohrmazd wanted to free himself from his own limitation in space, but he knew that by doing so, he would have to initiate a struggle with Ahriman, which he did not want to do. In time, though, Ahriman saw a light across the void and envied and lusted for it. He then created the evil things of this world (such as the daevas) to fight against the good things Ohrmazd created. Ohrmazd offered Ahriman peace if Ahriman would worship the good things Ohrmazd created, but Ahriman refused, and Ohrmazd showed Ahriman his inevitable fate. Ahriman was stunned and fell into the void for a period of time. When he awakened, he engaged in war with Ohrmazd, which Ohrmazd won and finally destroyed

Ahriman.

In the Zeranism tradition, there is one ur-principle called Zurvan, who is the All. He contains all good and evil, and is also infinite in time. Zurvan then wishes for a son, and so his wife, who is actually the female half of his androgynous nature, gives birth to two sons. One (Ohrmazd) is the product of love and desire, while the other (Ahriman) is the result of a moment of doubt. Ahriman is born first and assumes the birth rite. In this way Ahriman was Ohrmazd's brother, and they each held equal sway over the world. Ahriman created all the maladies of life, and prided himself on the feat of having conjured ninety-nine thousand, nine hundred and ninety-nine diseases to plague the earth. He also attempted and failed to change the Persian religion by maiming the divine prophet Zarathustra. He first sent the demon Buiti to kill Zarathustra, but the prophet chanted aloud the Ahuna-Vairya, and the demon fled back to Ahriman. Ahriman himself then 'rushed forth from the regions of the North to lure away the Prophet from the path of righteousness,' but the prophet resisted the temptation and affirmed that he would never do the bidding of Ahriman. For all that Ohrmazd created, Ahriman created either the evil opposite, or he turned the good to excess:

*'Arimanius frown'd,
The author foul of evil, how with shades
From his dire mansion, he deform'd the works
Of Oromazes; turn'd to noxious heat
The solar beam, that foodful Earth might parch,
That streams exhaling might forsake their beds,
Whence pestilence and famine...
If the hand of Oromazes, on precarious life
Shed wealth and pleasure, swift the infernal God
With wild excess, or avarice, blasts the joy.
But yet at last, shall Arimanius fall
Before his might, and evil be no more.'*

Later texts refer to Ahura Mazda as having created six (sometimes seven) Amesha Spenta, or archangels. Angra Mainya also created a council of six (sometimes seven) archdemons. The archdemons (daevas) are known as Aka Manah, Indra, Sauru, Taurvi, Zairitsha, and Naonhaithya (the seventh is Aeshma). Eventually, Ahriman will be defeated by the coming of a Saoshyant or Saviour. Ancient texts refer to three great souls who are designated to be Saoshyants. The third of these will destroy evil and bring forth the reign of righteousness. The coming is referred to in the Farvardin Yasht, which says he will be the son of Zarathustra and will be conceived through a virgin called 'the all-destroying' (Yasht xiii.142; Vendidad xix.5). He will be assisted by his friends, who are fiend-smiting, well-thinking, well-speaking, well-doing, and whose tongues have never uttered a word of falsehood (Yasht xiii.142). After this, the world will be restored, the dead will arise, and life and immortality will come. "With the disappearance of evil from the universe, good will prevail everywhere and for all time; and the accursed name of Angra Mainya will be forgotten. Ahura Mazda will be for ever, even as he has been from all eternity" (Yasht xix.11,12).

Aini

A strong duke, who appears with the body of a handsome man and three heads, the first like a serpent, the second like a man, with two stars on the forehead, and the third like a cat. He rides on a viper, and carries a blazing firebrand with which he spreads destruction. He imparts much cunning, and gives true answers concerning private matters.

Aitvaras

A little Lithuanian demon who appears in the shape of a black cat or a black cock. He will give goods and money to those who sell their souls to him; things he stole from other people. Aitvaras usually nests behind the stove, and the inhabitants often leave food and drink for him.

Akathaso

Burmese evil spirits that inhabit trees.

Akikel

One of the leaders of the angels who, according to the Book of Enoch, swore allegiance to Samiaza.

Alal

In Assyrian demonology, evil spirits. They are demons of destruction. Alastor A cruel demon, who, according to Johann Weyer, filled the post of chief executioner to the monarch of Hades. The conception of him somewhat resembles that of Nemesis. Zoroaster is said to have called him "The Executioner." He was originally a mortal, the son of Neleus, king of Pylos. He became a (minor) demon when he and his brothers were slain by Heracles. Others confound him with the destroying angel. Evil genies were formerly called Alastors. Plutarch says that Cicero, who bore a grudge against Augustus, conceived the plan of committing suicide on the emperor's hearth, and thus becoming his Alastor.

Aldinach

An Egyptian demon presiding over the tempests, earthquakes, rainstorms, hailstorms, etc. It is he, also, who sinks ships. When he appears in visible form he takes the shape of a woman.

Alfar

In old Scandinavian folklore, a term for a being that is half god, half dwarf. In later mythology it degrades to a demon that only causes nightmares and diseases. In Germany it is pronounced as 'alb'. A reference to the word can be found in the Nibelungen Saga, where the king of the dwarves is called Alberich.

Aligar

One of three demons serving Fleuretty.

Allatu

In Sumero-Akkadian religion, one of the names of the evil demon, Death. He is the offspring and servant of Ereshkigal. His more familiar name is Namtar (Namtary). In Assyro-Babylonian religion, Allatu is the goddess of the underworld, consort of Bel, and later the consort of Nergal.

Alocer

A Grand Duke of Hell, commander of thirty-six legions. He appears in the shape of a lion-headed knight mounted on an enormous horse. His face has a ruddy complexion and burning eyes and he speaks with much gravity. He is said to give family happiness to those whom he takes under his protection, and to teach astronomy and liberal arts.

Alouqua

A female demon who is also a succubus and vampire who exhausts men and drives them to suicide.

Alpiel

An angel or demon, who, according to the Talmud, presides over fruit trees.

Alrunes

Female demons or sorceresses, the mothers of the Huns in ancient Germany. They took all sorts of shapes, but without changing their sex.

Alu-demon

Ancient Babylonian demon, said to owe his parentage to a human being; he hides himself in caverns and corners, and slinks through the streets at night. He also lies in wait for the unwary, and at night enters bed-chambers and terrorizes folk, threatening to pounce upon them if they shut their eyes.

Amaimon

Also called Amaymon. One of the four spirits who preside over the four parts of the universe. Amaimon is the governor of the eastern part, according to the grimoire or magic manual of the Lemegeton of Solomon, also known as the Little Key.

Aman

One of the demons who possessed Sister Jeanne des Anges. Aman was among the first of the demons whom she managed to expel.

Amane

According to the Book of Enoch, one of the leaders of the two hundred angels who rebelled against God and swore allegiance to Samiaza. Amduscias A Grand Duke of Hell, commander of twenty-nine legions. He has the form of a unicorn, but when evoked, appears in human shape. He gives concerts, at the command of men, where one hears the sound of all kinds of instruments but can see nothing. It is said that the trees themselves bend to his voice., and is a producer of disturbing music.

Amon

A marquis of hell and strongest of the demon princes, commander of forty legions. Depicted as a wolf-headed demon with a serpents tail, vomiting flame. When in human form, his head resembles that of a large owl with canine teeth. He knows the past and the future, and can reconcile friends who have quarreled.

Amoymon

One of the four kings of Hades, of which the eastern part falls to his share. He is invoked in the morning from nine to twelve and in the evening from three to six. He has been identified with Amaimon. Asmodeus is his lieutenant and the first prince of his dominions.

Amy

According to an ancient grimoire, Grand President of Hades, and one of the princes of the infernal monarchy. He appears there enveloped with flame, but on earth, in human form. He teaches the secrets of astrology and of the liberal arts, and gives faithful servants. He reveals to those who possess his favour the hiding place of treasures guarded by demons. Thirty-six of the infernal legions are under his command. The fallen angels acknowledge his orders, and he hopes that at the end of 20,000 years he shall return to heaven to occupy the seventh throne.

Anamalech

Bearer of ill news. He was worshipped at Sepharvaim, a town of the Assyrians. He reveals himself in the figure of a quail. His name, we are told, signified a "good king", and some authorities declare that this demon was the moon, as Andramalech is the sun.

Anarazel

One of the demons charged with the guardianship of subterranean treasures, which he carries about from one place to another, to hide them from men.. It is he who, with his companions Gazel and Fecor, shakes the foundations of houses, raises tempests, rings the bells at midnight, causes spectres to appear, and inspires a thousand terrors.

Ancitif

A little known demon, who, during the possession of the nuns of Louviers, in 1643, was said to have occupied the body of Sister Barbara of St. Michael.

Andhaka

A Hindu demon.

Andras

A Grand Marquis of Hell, commander of thirty legions. Depicted as an owl head with the body of a winged angel, riding a black wolf and brandishing a pointed sabre. He teaches those whom he favours to kill their enemies, masters and servants. He sows discord and will kill the unwary.

Andrealphus

A mighty marquis, appears at first in the shape of a peacock, with a great noise, but after puts on human shape. He teaches geometry perfectly and all that belongs to measurements, astronomy included. He can transform men into the likeness of a bird.

Andromalius

A great duke and earl, appears in the form of a man holding a serpent in his hand. He returns stolen goods and the thief, discovers all wickedness and underhand dealing, as also hidden treasures.

Anneberg

Demon of the mines, known principally in Germany. On one occasion he killed with his breath twelve miners who were working in a silver mine of which he had charge. He was a wicked and terrible demon, sometimes represented as a large goat, sometimes as a horse, with an immense neck and frightful eyes.

Apaosa

Apaosa (Apa-urta) is a demon who brings drought and aridity. He rides on a black, bald horse. Eventually he was defeated by the god Tistrya. He is equal to the Indian evil spirit Vritra.

Aremata-Popoa

"Short Wave". One of two ocean demons who are greatly feared by Polynesian mariners because they are at the mercy of their immense power. The other demon is Aremata-Rorua.

Aremata-Rorua

"Long Wave". One of two Polynesian ocean demons greatly feared by mariners because they are at the mercy of their immense power. The other one is Aremata-Popoa.

Arioch

Demon of vengeance, according to some demonologists. He is different from Alastor, and occupies himself only with vengeance in particular cases where he is employed for that purpose.

Arphaxat

A Persian sorcerer who was killed by a thunderbolt (according to Abdias of Babylon) at the same hour as the martyrdom of St. Simon and St. Jude. In the account of the possession of the nuns of Loudun there is a demon Arphaxat, who took possession of the body of Louise de Pinterville.

Asmodeus

Asmodeus seems to be Persian in origin and may be identical to the demon Aeshma, one of the seven archdemons of Persian mythology. According to that tradition, he visited heaven every day to eavesdrop on the angels' conversations. The Latinized version of his name may be derived from the Hebrew, Ashmedai or Shamad ('to destroy'), and it is among the Jews that Asmodeus achieved his highest degree of power. He belongs to the order of the Seraphim, the highest order of angels, from whence he fell. He is the son of Naamah and Shandon. In his female incarnation, Asmodeus is the spirit of lust and the beautiful sister of Tubal-Cain. Often portrayed as an ugly man endowed with a pair of large wings, Asmodeus inspires men with such lust that they betray their wives.

This demon appears first in the apocryphal Book of Tobit, which tells how Asmodeus fell in love with a beautiful young woman and wanted to possess her. Sarah, the daughter of Raguel, had already been married to seven men, but the jealous demon had slain each one of them before the marriage could be consummated, Sarah was so deeply grieved that she thought of hanging herself, however, she did not want to bring disgrace and sorrow to her father, who was in old age. Praying fervently to God, she begged Him to have pity on her. The Lord heard her prayer and sent the archangel Raphael to earth to help her new suitor, Tobias, the son of Tobit, to overcome the demon. Raphael taught the young man to prepare a charm by burning the heart and liver of the glanos fish, with incense made from tamarish wood. After the marriage ceremony, the newlyweds retired to their chambers, and Tobias did as the archangel had instructed him. When Asmodeus entered the room to kill the new husband, the odour of the burning incense drove him away. Asmodeus is best known for his help in building King Solomon's Temple.

This story is told in the Testament of Solomon, and in a number of other ancient sources on magic and demons. When the Temple was being built, a demon plagued a boy by taking his pay and food, and making him sick. This boy was a favourite of Solomon. When the king heard the complaints, he went into the temple to pray for a night and a day so that he might gain power over the demon. The archangel Michael appeared to Solomon and gave him a magic ring which was inscribed with the powerful pentacle. This enabled the owner to command all spirits. With the help of this formidable weapon, the King freed the boy from the demon, and then proceeded to use the ring to call other demons to help complete the Temple. According to the Aggadah, a traditional collection of Hebrew folklore, Asmodeus was the third demon to be conjured up. Solomon knew that Asmodeus was a particularly brutal captive. By hurling insults and thrusting the magic ring in his face, the King forced the demon to reveal the spell which would protect from the fiend's evil influence. One day the King asked Asmodeus wherein the greatness of demons lay if their prince could be kept in bonds like a mortal. Asmodeus replied that if Solomon would remove the chains and lend him his magic ring, he would prove his greatness. When he was released, the demon seized Solomon, flung him out of Jerusalem and set himself up as king. When Solomon returned, he surrounded himself by other demons and finally fell prey to their evil influence.

He fell in love with a woman from the Shumannite tribe. Although there is very little information concerning this, it seems most likely that this woman was goaded in her seduction by Lilith, the queen of demons and equal in power to Asmodeus. For her sake, Solomon built a temple to Baal, sacrificed to Moloch, and thus fell one of the great wise men, perhaps the greatest of all magi. During the Middle Ages, Asmodeus was considered an evil spirit who caused men to be unfaithful. He plotted against the newly-wed, and wasted the beauty of virgins. It seems that despite Christianity, Asmodeus lost none of his evil energies, and he was much dreaded. It took a figure of truly great power, such as John the Baptist, to help the tempted man oppose this demon. Sister Elizabeth, one of the Louviers nuns, was said to have been possessed by Asmodeus. He was supposedly sent to trouble her by two witches, Father Picard and Sister Madeleine Bavent. Paul Lucas, a medieval writer and traveller, describes meeting Asmodeus during one of his journeys through Egypt. The Courier de L' Egypte reports that at the time many Egyptians still adored the serpent Asmodeus.

The serpent had a temple in the desert of Ranneh. There he was said to cut himself into pieces, and to reappear immediately afterwards, healed and whole. The medieval demonologists ranked him high in the hierarchy of hell, calling him 'a strong and powerful king disposing of seventy-two legions.' He is described as

possessing three heads: the first one resembling that of a bull, the second that of a man, and the third that of a ram. He has the tail of a serpent, the feet of a goose, and fiery breath. Carrying a banner and a lance, he appears mounted on a dragon. Asmodeus bequeaths his followers with rings engraved with planetary symbols. He teaches men the difficult but useful art of becoming invisible, as well as instructing them in geometry, arithmetic, astronomy, and the mechanical sciences. He has vast knowledge concerning buried treasures, and can be forced to reveal their site with the help of appropriate spells and incantations.

Astaroth

Astaroth is the name given to the male, medieval incarnation of the ancient demon goddess Astoreth, as the Hebrews call her, or Astarte as she was known to the Phoenicians. He was said to appear in the guise of an ugly angel, riding on a dragon and holding a viper in his left hand. Johann Weyer's hierarchy describes Astaroth as a very powerful grand duke in hell, where he held the office of great treasurer and commanded forty legions. In the hierarchy of the fallen angels he ranks as the 'prince of thrones.' Always desirous to sit idle and be at ease, he is a great lover of sloth. For that reason he can best be frustrated by appealing to St. Bartholomew for help. Further medieval sources specify that he resides in the Occident, that he procures the friendship of the great lords, and that he has to be invoked on Wednesdays between the tenth and the eleventh hours of the night. When the demon appears, it is wise not to approach too closely because of the infernal stench emanating from him, although one can protect oneself from the fetid odour by holding a magic ring under one's nose. Astaroth willingly answers questions concerning the past and the future. He is willing to make discourse on great secrets, and he loves to talk about the Creation and the Fall, or the faults of the angels. In his conversations, he stresses most emphatically that he himself has been punished unjustly, and that some day he will once again take his rightful place among the heavenly angels. He is also said to be a very good teacher of the liberal arts and of most sciences.

Asto Vi`datu

The Persian demon of death whom no human escapes. Together with Aesma Daeva he chases and tries to catch the souls of the deceased with a noose when they rise to heaven.

Asurakumara

"Demon princes". A group of Jain (one of the great classical religions of India) gods associated with rain and thunder.

Ayperos

A Prince of Hell, commander of thirty-six legions, foreseer of the future. Depicted as a standing vulture or eagle.

Ays

In Armenian mythology, Ays is an evil demon and the personification of the wind. In this form he is able to enter the body of a human being, who will either go mad or become a demon himself. Ays belongs to the Dev, a group of immortal spirits.

Azael

One of the angels who revolted against God. The rabbis say that he is chained on sharp stones in an obscure part of the desert, awaiting the last judgement.

Azazel

According to Johann Weyer, Azazel is a demon of the second order and the principal standard bearer of the infernal armies. Azazel is the chief of the Se'irim, or goat-demons, who haunted the desert and to whom most primitive Semitic (most likely non-Hebrew) tribes offered sacrifices. The Old Testament states that Jeroboam appointed priests for the Se'irim. But Josiah destroyed the places of their worship, as the practices accompanying this worship involved copulation of women with goats.

The Se'irim, or hairy demons as the word itself means, are mentioned in Leviticus 17:7 and 2 Chronicles 11:15 as "goat-demons". Isaiah 34:14 says that the "goat-demons" greet each other among the ruins of Edom along with Lilith and other wild beasts. The name 'Azazel' may be derived from 'azaz' and 'el' meaning 'strong one of God.' It is thought that Azazel may have been derived from the Canaanite god, 'Asiz, who caused the sun to burn strongly. It has also been theorized that he has been influenced by the Egyptian god, Seth.

In Leviticus 16:8 we are told that the Lord ordered his high priest, Aaron, to *'place lots upon the two goats, one marked for the Lord and the other marked for Azazel'* on the Jewish Day of Atonement. The goat designated by lot for the Lord is to be used as a sin offering, while the goat designated for Azazel *"shall be left standing alive before the Lord, to make expiation with it and to send it off to the wilderness for Azazel."* (Lev 16:10) Aaron was to *"lay both his hands upon the head of the live goat and confess over it all the iniquities and transgressions of the Israelites, whatever their sins, putting them on the head of the goat; and it shall be*

sent off to the wilderness through a designated an. Thus the goat shall carry on it all their iniquities to an inaccessible region; and the goat shall be set free in the wilderness." (Lev 16:21-22)

Leviticus also says that *"He who set the Azazel-goat free shall wash his clothes and bathe his body in water; after that he may reenter the camp."* (16:26) From this passage in Leviticus, it would seem that Azazel is conceived of as a personal being, as lots were drawn for the Lord and for him. Also, Leviticus mentions that Azazel lives in the wilderness, as do the Se'irim. Because of this ritual, Azazel is known as the "scapegoat." The goat that is sent to Azazel is not as a sacrifice, but as a symbol that there is no longer any unexpiated guilt. Both the goat and the man who leads away the goat are unclean, and the only way the man can reenter the camp is by washing his clothes and bathing.

In the Book of Enoch, Azazel is the leader of the horde of the Watchers - the sleepless angels. In the time preceding the flood, these angels saw that 'the children of men had multiplied and that beautiful and comely daughters were born unto them.' Descending to earth, the Watchers mingled with the women and began 'to defile themselves with them.' While the angels taught their wives all manners of enchantments and charms, as well as the science of root cutting and botany; Azazel taught the art of warfare, and the making of swords and shields.

He also taught his wives how to use cosmetics, 'the art of deception by ornamenting their bodies,' and revealed the secrets of witchcraft. But finally he was brought to the Lord's command, bound hand and foot by the archangel Raphael, and chained to a jagged rock. There he is to abide in utter darkness until the Day of Judgement, when he will be cast into the fire to be consumed forever. In the Apocalypse of Abraham, Azazel is portrayed as an unclean bird which came down upon the sacrifice which Abraham prepared.

This is in reference to Genesis 15:11 *"Birds of prey came down upon the carcasses, and Abram drove them away."* *"And the unclean bird spoke to me and said, 'What are you doing, Abraham, on the holy heights, where no one eats of drinks, nor is there upon them food for men. But these all will be consumed by fire and ascend to the height, they will destroy you.'* And it came to pass when I saw the bird speaking I said this to the angel: 'What is this, my lord?' And he said, 'This is disgrace, this is Azazel!' And he said to him, 'Shame on you Azazel! For Abraham's portion is in heaven, and yours is on earth, for you have selected here, (and) become enamored of the dwelling place of your blemish. Therefore the Eternal Ruler, the Mighty One, has given you a dwelling on earth. Through you the all-evil spirit (is) a liar, and through you (are) wrath and trials on the generations of men who live impiously." - Apocalypse of Abraham 13:4-9

The Apocalypse of Abraham also associates Azazel with Hell. Abraham says to him *"May you be the firebrand of the furnace of the earth! Go, Azazel, into the untrodden parts of the earth. For your heritage is over those who are with you"* (14:5-6) There is also the idea that God's heritage (the created world) is largely under the dominion of evil. It is *"shared with Azazel"* (20:5) Azazel is also identified with the serpent which tempted Eve. His form is described as a dragon with *"hands and feet like a man's, on his back six wings on the right and six on the left."* (23:7)

Finally, the Apocalypse of Abraham says that the wicked will *"putrefy in the belly of the crafty worm Azazel, and be burned by the fire of Azazel's tongue."* (31:5) Here again, there is another reference to Azazel as being Hell.

Azi Dahaka

A storm demon from Iranian mythology. He steals cattle and brings harm to humans. It is a snake-like monster with three heads and six eyes who also personifies the Babylonian oppression of Iran. The monster will be captured by the warrior god Thraetaona and placed on the mountain top Dermawend. In a final revival of evil, it will escape its prison, but at the end of time (fraso-kereti) it will die in the river of fire Ayohsust.

B

Baal

Grand Duke of Hell, general of the infernal armies and commander of sixty-six legions. He is depicted as a creature with three heads - a cat, a crowned man and a toad. His pudgy torso ends in a spider's legs. Those who invoke him are made alert and cunning and are taught the means of making themselves invisible when necessary.

Baalberith

Demon of the second order. Chief Secretary and Archivist of Hell, master of the Infernal Alliance. He is depicted as a pontiff seated among princes of the infernal regions. Originally he was the Phoenician (Canaanite) god of covenants. He was one of the demons who possessed an Ursuline nun at Aix-en-Provence in 1610.

Baalzephon

Captain of the guard and sentinels of Hell.

Babael

A demon known as the Keeper of Graves.

Bachelor

One of the names given to Satan, when he appeared in the guise of a great he-goat, for the purpose of love intercourse with the witches.

Bael

A demon cited in the The Grand Grimoire (note: and Goetia) and head of the infernal powers. It is with him that Johann Weyer commenced his inventory of the famous Pseudomonarchia Daemonum. He alluded to Bael as the first monarch of hell, and said that his estates are situated on the eastern regions thereof. He had three heads, that of a crab, a cat, and a man. Sixty-six legions obey him.

Balam

Among the seventy-two spirits of the brazen vessel, as enumerated in the Lesser Key of Solomon, there is a demon called Balam. He features as number fifteen in what some authors refer to as 'the false monarchy of demons.' Judging by the various descriptions of Balam, he is identical with several other demons whose names are given by writers of the same period as Balan, Balaam, and Balemm. He is described as being a great and terrible king in hell, commanding forty legions of infernal soldiers. He appears at times with three heads: the middle one is that of a man, while the others are those of animals, usually a bull and a ram. Furthermore, Balam is equipped with a serpent's tail and eyes so fierce that they spit forth fire and flames. Usually, though, Balam is said to appear as a naked monster riding on a bear. He wears a royal crown, surmounting two long and upward horns, and a pair of extremely hairy ears stick out at right angles from his skull. The sharp, goat-like facial features are enhanced by a long, scraggly beard. His limbs terminate in unnaturally long fingers and toes, capped by sharp-pointed nails that look as deadly as the claws of the goshawk perching on his right wrist. Balam, once an angel of the Order of Dominations, is quite easily invoked and relatively harmless to deal with. Like many of his species, he answers questions concerning past, present and future events, and he is willing to reveal the secret of invisibility. He is an excellent teacher of the subtle art of cunning, and he imparts wit and finesse to whoever queries him on these matters.

Balban

A demon of delusion.

Bali

An ancient Indian demon, king of the Daityas. He ruled the sky and the earth, but this power was wrested from him by Vishnu in the avatara of Vamana, the dwarf. Since then he rules the underworld.

Baltazo

One of the demons supposed to have possessed Nicole Aubry of Laon, France, in the year 1566. He went to dine with her husband under the pretext of freeing her from demon possession, which he did not accomplish. It was observed that at supper he did not drink, which showed that demons are averse to water.

Bar-Lgura

Ancient Semitic demon said to sit on the roofs of houses and leap on the inhabitants. People so afflicted were called d'baregara.

Barbas

According to the medieval hierarchies he was the demon of mechanics.

Barbatos

A great count and duke, who appears when the sun is in Sagittarius with four noble kings and three companies of troops; he gives instructions in all the sciences, reveals treasures concealed by enchantment, knows the past and future, reconciles friends and those in power, and is of the Order of the Virtues. He also understands the songs of birds and the language of other animals

Barqu

Demon in whose keeping was the secret of the Philosopher's Stone.

Bathym

One of the three demons in the service of Fleuretty. Duke of the Infernal Regions. He has the appearance of a robust man but his body ends in a serpent's tail. He bestrides a steed of livid colour. He is well versed in the virtues of herbs and precious stones. He is able to transport men from one place to another with wondrous speed. He commands thirty legions. Also known as Marthin.

Bayemon

Named in the grimoire of Honorius as that of a powerful demon whom it addresses as monarch of the western parts of the Infernal Regions. To him the following invocation is addressed; "O King Bayemon, most mighty, who reigneth towards the western parts, I call upon thee and invoke thy name in the name of the Divinity. I command thee in the name of the Most High to present thyself before this circle, thee and the other spirits who are thy subjects, in the name of Passiel and Rosus, for the purpose of replying to all that which I demand of thee. If thou dost not come I will torment thee with a sword of heavenly fire, I will augment thy pains and burn thee. Obey, King Bayemon." Although ascribed to Pope Honorius III, supported by what is claimed as a Papal Bull authorizing ordained priests to invoke spirits and control demons, this grimoire is denounced by Catholic writers as a forgery. The grimoire became popular among seventeenth-century occult magicians.

Bearded Demon

The demon who teaches the secret of the Philosopher's Stone. He is but little known. The demon barbu is not to be confused with Barbatos, said to be a Duke in Hades, although not a philosopher; nor with Barbas, who is interested in mechanics. It is said that the bearded demon is so called on account of his remarkable beard.

Bechard

A demon alluded to in the ancient grimoire The Key of Solomon as having power over the winds and the tempests. He makes hail, thunder and rain.

Beelzebub

The scriptures call Beelzebub the 'prince of demons,' and St. Matthew reports that the Pharisees accused Jesus of casting out demons in his name: 'It is only by Beelzebub, the prince of demons, that this man casts out demons' Matthew 9:34 He was an idol of the Canaanites, and his best known shrine was in the Philistine city of Ekron. When King Ahaziah of Israel consulted his oracle in Ekron, he brought upon himself the wrath of the prophet Elijah. Baal or Bel means 'lord,' and was a title given to a great number of deities. Beelzebub means 'lord of the flies;' though it is not known if this is a reference to the practice of divination by the flight of flies, or to the idol's power of delivering men from flies which ruined their crops.

It may possibly refer to the fact that the god's statue, dripping with sacrificial blood, must have attracted large numbers of flies. Most medieval demonologists consider him as the sovereign ruler of the infernal empire. One book called In Zodiaco Vitae, describes him as being of prodigious height, sitting on a giant throne. A band of fire encircles his forehead, his chest is swollen, his face puffed up; while sparkling eyes and lifted eyebrows enhance his menacing air. He has cavernous nostrils and two big horns sprout from his head; while large bat wings adorn his back. He has ducks' feet, a lion's tail and is covered from head to foot with thick black hair. According to the apocryphal Gospel of Nicodemus, Beelzebub was not at first the most powerful potentate of hell. Satan was the 'prince and captain of death.'

After Christ's crucifixion, Satan conversed with Beelzebub at the gates of hell, bragging that he was about to bring Jesus down to his infernal abode. He rejoiced as Jesus was an enemy who had deprived him of many a victim. Beelzebub begged his master not to attempt this dangerous feat because 'the very power of His name disturbed him and him impious company.' "Then Hell, receiving Satan the prince, with sore reproach said unto him: O prince of perdition and chief of destruction, Beelzebub, the scorn of the angels and spitting of the righteous why wouldest thou do this? Thou wouldest crucify the King of glory and at his decease didst promise us great spoils of his death: like a fool thou knewest not what thou didst. For behold now, this Jesus putteth to flight by the brightness of his majesty all the darkness of death, and hath broken the strong depths of the

prisons, and let out the prisoners and loosed them that were bound. And all that were sighing in our torments do rejoice against us, and at their prayers our dominions are vanquished and our realms conquered, and now no nation of men feareth us any more. And beside this, the dead which were never wont to be proud triumph over us, and the captives which never could be joyful do threaten us. O prince Satan, father of all the wicked and ungodly and renegades wherefore wouldest thou do this? They that from the beginning until now have despaired of life and salvation - now is none of their wonted roarings heard, neither doth any groan from them sound in our ears, nor is there any sign of tears upon the face of any of them. O prince Satan, holder of the keys of hell, those thy riches which thou hadst gained by the tree of transgression and the losing of paradise, thou hast lost by the tree of the cross, and all thy gladness hath perished. When thou didst hang up Christ Jesus the King of glory thou wroughtest against thyself and against me. Henceforth thou shalt know what eternal torments and infinite pains thou art to suffer in my keeping for ever. O prince Satan, author of death and head of all pride, thou oughtest first to have sought out matter of evil in this Jesus: Wherefore didst thou adventure without cause to crucify him unjustly against whom thou foundest no blame, and to bring into our realm the innocent and righteous one, and to lose the guilty and the ungodly and unrighteous of the whole world? And when Hell had spoken thus unto Satan the prince, then said the King of glory unto Hell: Satan the prince shall be in thy power unto all ages in the stead of Adam and his children, even those that are my righteous ones" - Gospel of Nicodemus VII (XXIII)

As they were discussing the matter, a thunderous voice sounding like rushing winds proclaimed: 'Lift up your gates, O ye princes, and the King of Glory shall come in.' Terrified, Beelzebub pushed Satan away from the mouth of hell, and told him indignantly to fight Jesus by himself if he yearned for a divine conquest so much. Beelzebub then slammed the gates shut, and commanded the rest of the demons to bar the way with all the strength they could muster. But inside, the souls had heard Christ's booming voice and rushed forward, jostling the fiends, desperately trying to speak to the Saviour. Fear lent the demons enough strength to push the souls back and to barricade the gates even more tightly, but nothing could bar Jesus' way. He trampled over Satan, deprived Beelzebub of his powers, and with a single word, snapped the chains of the imprisoned souls. All the saints held captive in hell were released.

They joined hands and flew up to heaven. As Jesus was about to take leave of himself, he turned to Beelzebub and said: 'Satan the prince shall be in thy power unto all ages in the stead of Adam and his children, even those that are my righteous ones.' - Gospel of Nicodemus VII (XXIII) In medieval times Beelzebub also had great power. It was very difficult to get rid of him once the conjured demon had appeared. The nineteenth century scholar, MacGregor Mathers, remarked that: 'the invocation to make visible the appearance of such fearful potencies as Amaymon, Eryn, and Beelzebub would probably result in the death of the exorcist on the spot; such death presenting the symptoms of one arising from Epilepsy, Apoplexy, or Strangulation.' One of the spells used to conjure up Beelzebub was:

BELZEBUB
LUCIFER
MADILON
SOLYMO
SAROY
THEU
AMECLO
SAGRAEL
PRAREDUN
VENITE
BELZEBUTH.
Amen.

A manuscript containing another appeal to Beelzebub is housed in the British Museum. It says:

*'I conjure bind and charge thee by Lucifer
Beelzebub, Sathanas, Jauconill, and by their power,
And by the homage thou owest unto them
And also I charge thee by the triple crown
Of Cerberus' head, by Styx and Phegiton,
By your fellow and private devil Baranter,
That you do torment and punish this disobedient
Demon until you make him come corporally
To my sight and obey my will and
Commandments in whatsoever I shall charge
Or command thee to do. Fiat, Fiat, Fiat.
Amen.'*

At witches' sabbaths Beelzebub was lord and master over all the rites, and it was in his name that Jesus was denied. Eucharist was given with the seal of Beelzebub imprinted upon the pieces of bread instead of the symbol of Christ. The witches then chanted: 'Belsabub goity, Belsabub beyty' meaning 'Beelzebub above,

Beelzebub below.' After forming a semicircle around the altar and lying flat on the ground, they swallowed 'two mouthfuls of an infernal medicine and brew, of so foul a flavour that they sweated to swallow it, and so cold it froze them.' Beelzebub then copulated with all the participants and this triggered the commencement of a frenzied orgy.

In the seventeenth century, Beelzebub along with a host of other demons possessed the nun, Sister Madeleine de Demandoix, of the Ursuline Convent near Aix-en-Provence. In his power, the wretched nun was compelled to writhe on the floor exposing her genitals. She also had gruesome visions of sodomy and cannibalism. Beelzebub was finally exorcised, never to return to that convent again.

Behemoth

The Apocryphal Book of Enoch gives the following description of this monster's origins: 'And that day will two monsters be parted, one monster, a female named Leviathan in order to dwell in the abyss of the ocean over the fountains of water; and (the other), a male called Behemoth, which holds his chest in an invisible desert whose name is Dundayin, east of the garden of Eden.' - 1 Enoch 60:7-8 According to the Islamic tradition, when God created the earth, he realized that it was not secure. To stabilize it, he placed under it first an angel, then a huge rock made of ruby, then a bull with four thousand eyes, ears, nostrils, mouths, tongues, and feet. But even the bull did not stand firm. So below it God placed Behemoth, who rested on water which was surrounded by darkness. Some authors have identified Behemoth with the Egyptian deity Taueret. She was a hippopotamus goddess with whom we are acquainted through the writings of the Greek historian, Herodotus. The most powerful description of Behemoth is found in the Book of Job (Job 40:15-24):

*'Behold Behemoth,
which I made as I made you;
he eats grass like an ox.
Behold, his strength is in his loins,
and his power in the muscles of his belly.
He makes his tail stiff like a cedar;
the sinews of his thighs are knit together.
His bones are tubes of bronze,
his limbs like bars of iron.
He is the first of the works of God;
let him who made him bring near his sword!
For the mountains yield food for him
where all the wild beast play.
Under the lotus plant he lies,
in the covert of the reeds and in the marsh.
For his shade the lotus tree covers him
the willows of the brook surround him.
Behold, if the river is turbulent he is not frightened;
he is confident though Jordan rushes against his mouth.
Can one take him with hooks,
or pierce his nose with a snare?'*

The Rabbinical tradition has somewhat alleviated the fear of Behemoth by prophesying an end for the beast. He is described as the deadly enemy of Leviathan, and on the Day of Judgement, 'Behemoth will slay, and be slain by a gigantic whale. For his fate is to furnish the meat for the Messiah's feast, and this food the Lord will distribute among the faithful.' Behemoth is not mentioned in the most complete of the many medieval demonic hierarchies, the Pseudomonarchia Daemonum. Although the author, Johann Weyer, does talk about the monster in another work called De Praestigiis Daemonum. In that book, Weyer speculates that Behemoth might very well be a representation of the vast powers of the archfiend Satan himself. But a number of medieval demonologists do place Behemoth in their infernal hierarchies; though they mostly describe him as an overweight and rather stupid demon, whose domains are gluttony and the pleasures of the belly. They add that in hell his functions correspond to those of a headwaiter, or the caretaker of wine cellars. Belancre, a renowned French demonologist, maintains that Behemoth is not a monstrous animal of evil, but rather a spirit who likes to take on the shapes of extremely large animals. According to the same authority, Behemoth is also able to disguise himself perfectly as a cat, a dog, a fox, or a wolf.

Beleth

A great king and terrible, riding on a pale horse, before whom go trumpets and all melodious music. He commands eighty-five legions. He is very furious when first summoned, and must be commanded into a triangle or circle with the hazel wand of the Magician pointed to the South-East. He must be received courteously and with homage, but a silver ring must be worn on the middle finger of the left hand, which must be held against the face. He procures love between man and woman, and is of the Order of the Powers.

Belial

'Never has Hell received a more dissolute, more heinous, more worthless spirit, or one more in love with vice for vice's sake!' The demon thus characterized by a medieval writer is Belial (Belial is the Greek equivalent of the Hebrew), the demon of lies. His name is derived from the Hebrew 'beli ya'al,' meaning 'without worth.' He is said to have been created immediately after Lucifer himself, and was one of the first angels to revolt against God. This is why he was expelled from heaven. He was partly of the Order of the Virtues and partly of the Order of the Angels. Among certain sections of the Jews, Belial was considered the chief of all the devils.

In The War of the Sons of Light and the Sons of Darkness, one of the Dead Sea scrolls, Belial is the leader of the Sons of Darkness: 'But for corruption thou hast made Belial, an angel of hostility. All his dominions are in darkness, and his purpose is to bring about wickedness and guilt. All the spirits are associated with him are but angels of destruction.' Belial is also mentioned in the Fragments of a Zadokite Work, which states that at the time of the Antichrist, "Belial shall be let loose against Israel, as God spake through Isaiah the prophet." (6:9).

The Fragments also speak of "three nets of Belial" which are said to be fornication, wealth, and pollution of the sanctuary. (6:10-11) In this work, Belial is sometimes presented as an agent of divine punishment and sometimes as a rebel, as Mastema is. It was Belial who inspired the Egyptian sorcerers, Jochaneh and his brother, to oppose Moses and Aaron. The Fragments also say that anyone who is ruled by the spirits of Belial and speaks of rebellion should be condemned as a necromancer and wizard.

Belial is also mentioned in the Testament of the Twelve Patriarchs. The author of the work seems to be a dualist because he presents Belial as God's opponent, not as a servant, but does not mention how or why this came to be. Simeon 5:3 says that fornication separates man from God and brings him near to Belial. Levi tells his children to choose between the Law of God and the works of Belial (Levi 19:1) It also states that when the soul is constantly disturbed, the Lord departs from it and Belial rules over it. Naphtali (2:6, 3:1) contrasts the Law and will of God with the purposes of Belial. Also, in 20:2, Joseph prophesies that when Israel leaves Egypt, they will be with God in light while Belial will remain in darkness with the Egyptians.

Finally, the Testament describes that when the Messiah comes, the angels will punish the spirits of deceit and Belial (3:3) and that the Messiah will bind Belial and give to his children the power to trample the evil spirits (18:12). In the Martyrdom of Isaiah, Belial is the angel of lawlessness and is the ruler of this world. "*And Manasseh turned aside his heart to serve Belial; for the angel of lawlessness, who is the ruler of this world, is Belial, whose name is Matanbuchus.*" - Martyrdom of Isaiah 2:4 According to the medieval hierarchies, Belial was a king in hell, where he commanded eighty legions of demons. He appears in the form of a beautiful angel seated on a chariot of fire-belching dragons. To conjure Belial, one must make offerings and sacrifices to him. He answers in the most suave and pleasant of voices, but this is deceptive. Unless one keeps him in check by continually invoking the name of God, this Belial deceives all and sundry. To those successful in gaining his friendship, it is said that he distributes favours and preferences, and gives excellent familiars. Belial is also supposed to be the infernal ambassador to Turkey.

Belphegor

Belphegor was originally a Moabite deity called Baal-Peor, who was adored on Mount Phegor. For his generative and productive powers he was worshipped in the form of a phallus. In the Kabbalah, Belphegor is the archdemon of the Togarini, whose name means the 'wranglers.' MacGregor Mathers, in his book The Kabbalah Unveiled, lists him as the sixth of the evil Sephiroth, who were the demonic counterparts of the ten divine Sephiroth, or emanations of the substance of God.

A medieval legend tells how Belphegor set forth from hell to investigate rumours concerning the happiness and misery of married couples on earth. For a while he lived among men, imitating all the intimacies that men experienced. He is said to have fled back to hell in horror, happy that intercourse between men and women did not exist there. This is the reason why the name of Belphegor is sometimes applied to misogynists and licentious men. But his dislike of women seems to be contradicted by a number of demonologists who maintain that he usually appeared in the form of a beautiful young girl.

He was difficult to summon, though it was known that he distributed riches with great generosity, if the conjuror was agreeable to him. His gifts were also the power of discovery and ingenious invention. He was sometimes depicted as a naked woman and sometimes as a hideous demon with a gaping mouth, beard and with horns and painted nails. In the Dictionnaire Infernal, De Plancy mentions that several rabbis maintained that Belphegor was paid homage to sit on a 'pierced chair,' because excrement was the usual sacrificial offering to this demon.

Bensozia

According to Dom Jacques Martin (1684-1751) in his Religion de Gaulois (1727), "chief deviless" of a certain Sabbatic meeting held in France in the twelfth and thirteenth centuries. She was, he says, the Diana of the Ancient Gauls, and was also called Nocticula, Herodias, and "The Moon." One finds in the manuscripts of the church at Couserans that the ladies of the fourteenth century were said to go on horseback to nocturnal revelries of Bensozia. All of them were forced to inscribe their names in a Sabbatic catalog along with those sorcerers proper, and after this ceremony they believed themselves to be fairies. There was found at

Montmorillon in Poitou, in the eighteenth century, a portion of an ancient temple, a bas-relief with the figure of a naked woman carved upon it, and it is not unlikely, according to J. Collin de Plancy (author of *Dictionnaire infernal*, 6th ed., 1803) that this figure was the original deity of the Bensozia cult.

Berith

According to the detailed description of the seventy-two major demons, as put forth in the *Lemegeton*, or the Lesser Key of Solomon, Berith takes his place among the truly powerful spirits. Weyer mentions that this demon was also called Beal, while certain necromancers knew him as Bofi or Bolfri. In hell, he was ranked as a duke having command over twenty-six legions of minor demons. He appears clad in a soldier's uniform, wears a golden crown and is mounted on a red horse. He can only be safely summoned with the help of magic rings, bearing his specific seal. Berith's voice is clear and persuasive, but he is a notorious liar. Anything he says must be weighed with great care, though he does reveal the past and the future. Berith also has the power to transmute all base metals into gold; thus he is sometimes known as the demon helper to the unscrupulous alchemists. Lured by a handsome reward, he will ensure that great public dignities and manifold riches are bestowed upon the conjuror. Finally, he possesses the rather singular power of lending clarity of sound and ease of elocution to the voices of singers. In books on magical recipes, Berith is associated with a method of conjuring him under a form resembling a mandragora. On a Monday night a black chicken is bled at a crossroads. One must say: 'Berith will do all my work for twenty years and I shall recompense him.' Or else one may write the spell on a piece of virgin parchment with the chicken's blood. The demon thus evoked will appear the same day, and put himself completely at the conjuror's disposal. But after twenty years, Berith will claim his reward for services rendered.

Beyreva

Indian demon, master of souls that roam through space after being changed into airy demons. It is said to have crooked nails with which it lopped off one of Brahma's heads.

Bhutamata

A Hindu demon goddess. She is a form of Parvati.

Biffant

A little-known demon, chief of a legion who was said to have entered the body of Denise de la Caille and who was obliged to sign with his claws the proces verbal of exorcisms.

Bifrons

He often takes the form of a man well versed in astrology and planetary influences. He excels in geometry, is acquainted with the virtues of herbs, precious stones and plants. He can transport corpses from one place to another. It is he who lights the strange corpse lights above the tombs of the dead. He commands twenty-six legions.

Bitru

Great Prince of Hell. He appears in the form of a leopard with the wings of a griffon. When adopting a human form, it is invariably one of great beauty. It is he who awakes lust in the human heart. He commands seventy legions. Also known as Sytry, or Sitri.

Blisargon

Known as the Grand Enticer of Thieves, he eventually leads all of his followers to destruction.

Bonifarce

One of the two demons said to have been successfully exorcised from Elisabeth Allier in 1639 by Francois Faconnet. The two demons who had possessed her for twenty years admitted that they had entered her body by means of a crust of bread which they had put into her mouth when she was seven. They fled from her body in the presence of the Holy Sacrament. The other demon's name was Orgeuil.

Botis

A great president and earl, who appears like a horrid viper, but when commanded, assumes a human shape, with large teeth and horns. He bears a sharp sword in his hand, discerns past, present and future, and reconciles friends and foes. One of the three demons in the service of Agaliarept.

Buer

A great president and demon of the second order. He has the form of a star, though sometimes depicted with the head of a lion and the feet of a goat. He is gifted with a knowledge of philosophy and of the virtues of medicinal herbs. He gives domestic felicity and health to the sick. He is in charge of fifteen legions. Also one of the three demons in service to Agaliarept. He appears when the Sun is in Sagittarius.

Bune

Grand Duke of the infernal regions. He speaks only by sign. His form is that of a man. He removes corpses, haunts cemeteries, and marshals the demons around tombs and the places of the dead. Commander of thirty infernal legions. He enriches and renders eloquent those who serve him. The demons under his authority are called Bunis, and regarded by the Tatars as exceedingly evil. Their power is great and their number immense. But their sorcerers are ever in communication with these demons by means of whom they carry on their dark practices. He has also been depicted as a three-headed dragon, the heads being respectively those of a dog, griffin and man.

Bushyasta

In Zoroastrian mythology, the yellow demon of lethargy and sloth. He is the evil genius which causes men to oversleep and to neglect their religious duties.

Buta

An evil demon in Indonesian mythology. A demon with hooked teeth is called Buta Cakil.

Buyasta

An ancient Persian demon of laziness who tries to prevent people from working. He is one of the Daevas.

C

Caacrinolaas

A high order demon, identified as the Grand President of Hell. He is figured in the shape of a god with the wings of a griffon. He is supposed to inspire knowledge of the liberal arts and to incite homicide. This fiend is said to be able to render people invisible. He commands thirty-six legions. He is also called Caasimolar or Glasya or Glasyalabolas.

Cacodaemons

Ancient deities of inferior rank, one of whom it was believed was attached to each mortal from his birth as a constant companion, capable of giving impulses and acting as a sort of messenger between the gods and men. The cacodaemons were of a hostile nature, as opposed to the agathodaemons who were friendly. It is said that one of the cacodaemons who appeared to Cassius was a man of large stature, and of a black hue. The belief in these daemons is probably traditional, and it is said that they were rebellious angels who were expelled from heaven for their crimes. They tried in vain to obtain a settlement in various parts of the universe and their final abode was believed to be all the space between the earth and the stars. There they abide, hated by all the elements, and finding their pleasure in revenge and injury. Their king was called Hades by the Greeks, Typhon by the Egyptians, and Ahrimanes by the Persians and Chaldeans. Early astrologers named the twelfth house of the sun "Cacodaemon" as its influence was regarded as evil.

Cacus

Originally a pre-Roman god of fire, who gradually became a fire-breathing demon. Cacus lived in a cave in the Aventine Hill from where he terrorized the countryside. When Heracles returned with the cattle of Geryon, he passed Cacus' cave and lay down to sleep in the vicinity. At night Cacus dragged some of the cattle to his cave backward by their tails, so that their tracks would point in the opposite direction. However, the lowing of the animals betrayed their presence in the cave to Heracles and he retrieved them and slew Cacus. Other sources claim that Cacus' sister told Heracles the location of his cave. On the place where Heracles slew Cacus he erected an altar, where later the Forum Boarium, the cattle market, was held.

Cambions

According to Bodin and De Lancre, the offspring of incubus and succubus. Some of these demons are said to be more kindly disposed to the human race than others. Luther said of them in his Colloquies that they show no sign of life before seven years of age. He stated that he saw one which cried when he touched it. In his *Discours des Sorciers* (Lyon, 1608), Henri Boguet quotes a story that a Galician mendicant was in the habit of exciting public pity by carrying about a Cambion. One day, a horseman observing him to be much hampered by the seeming infant in crossing a river, took the supposed child before him on his horse. But he was so heavy that the animal sank under the weight. Sometime afterwards the mendicant was taken and admitted that the child he habitually carried was a little demon whom he had trained so carefully that no one refused him alms whilst carrying it.

Carreau

Demonic prince of the Powers.

Catabolignes

Demons who bore men away, killed them, and had the power to break and crush them. The sixteenth century theologian L. Campester described how these demons treated their agents, the magicians and sorcerers.

Caym

Grand Master of Hell, commander of thirty legions. He is said to be the cleverest sophist in Hell, and can, through astuteness of his arguments, make the most skilled logician despair. He understands the songs of birds, the bellowing of Oxen, the barking of dogs and the sound of the waves. He knows the future and was once numbered among the Order of Angels. He is depicted as an elegant man with the head and wings of a blackbird.

Chagrin

(or Cagrino). An evil spirit believed in by European gypsies. It was said to have the form of a hedgehog, yellow in colour, about a foot and a half in length and a span in breadth. Heinrich von Wlislocki stated: "I am certain, that this creature is none other than the equally demoniac being called Harginn, still believed in by the inhabitants of Northwestern India. Horses were the special prey of the Chagrin, who rode them into a state of exhaustion, like the Guecubu of Chile." The next day they appear sick and weary, with tangled manes and bathed in sweat. When this is observed they are tethered to a stake which has been rubbed with garlic juice, then a red thread is laid on the ground in the form of a cross, or else some of the hair of the animal is mixed

with salt, meal and the blood of a bat and cooked to bread, with which the hoof of the horse is smeared. The empty vessel which contained the mixture is put in the trunk of a high tree while these words are uttered:

*"Tarry, pipkin, in this tree,
Till such time as full ye be."*

Charun

The Etruscan demon of death who torments the souls of the deceased in the underworld. He also guards the entrance to the underworld. He is similar to the Greek Charon. Charun is portrayed with the nose of a vulture, pointed ears and is usually winged. His attribute is the hammer, with which he finished off his victims.

Chemosh

A Moabite demon.

Chevaliers de l'Enfer

These demons are more powerful than those of no rank, but less powerful than titled demons. They may be evoked from dawn to sunrise and from sunset to dark.

Chiton

A Burmese demon.

Cimeries

A powerful marquis, he appears like a valiant soldier on a black horse. He rules the spirits in the parts of Africa; he teaches grammar, logic, and rhetoric, discovers hidden treasures and things lost and hidden; he can make a man appear like a soldier of his own kind.

Ciupipiltin

Vampire demons of ancient Mexico.

Clisthert

A demon said to be able to change day to night and night to day.

D

Daevas

The Daevas were a class of demons in Zoroastrianism. They were the spirits that chose to follow Angra Mainya. The Gathas mentions three daevas, Aka Manah, Druj, and Aeshma. Aka Manah ('Evil Mind') was created by Angra Mainya to oppose Vohu Manah ('Good Mind.') He is second in command, next to his father, Angra Mainya, in the host of demons. Aka Manah was said to have supported the demon Buiti when he attacked Zarathustra. In the final conflict of this present cycle, he will be overcome by Vohu Manah, and Angra Mainya will become powerless and flee away. Druj ('liar' or 'deceiver') is the female personification of wickedness, and who is the great opponent of Asha.

She appears in both the Gothic and in the later period. In the later period, the idea is pluralized, and the Druj becomes the embodiment of the Evil Spirit through whom Ahriman works. In later Avestan texts, the term refers to a class of female demons, and the name is also applied to later demons or even wicked people. The demon Buiti is called a Druj. In the Vendidad, uncleanness of body is also personified as Druj Nasu and is said to spread corruption in the world. Druj Nasu dwells in the mountain, Aresura, in the northern region. As soon as a soul leaves a body, she flies down from the mountain in the shape of a fly, and seizes the corpse. This demon can be driven away by specific holy spells, or the gaze of 'a yellow dog with four eyes, or the white dog with yellow ears.' (Vend. viii.16-18) Aeshma is known as the 'fiend of the wounding spear,' (Yasht xi.15) and is the demon of wrath and fury. Sraosha is his greatest opponent.

According to Darmesteter, he was originally the leader of the Dryvants, or 'storm-fiends,' but was later converted into the principle of 'the demon of rage and anger,' and became an expression for all moral wickedness. It is thought that Aeshma became Asmodeus ('the evil demon') in the Book of Tobit. Azi Dahaka ('fiendish snake') is conceived of as partly demonic and partly human. He was probably originally the 'snake' of the storm-cloud who was a counterpart of the Vedic Ahi or Vrita. In the Yasht, he is described as struggling for the Hvareno, or Kingly Glory, against Atar (Fire). In the Shah Namah, he appears as a man with two snakes springing from his shoulders. These snakes were have said to have grown from a kiss bestowed by Ahriman. At the renovation, Azi Dahaka will be put in chains on Mount Demavand; but in the end, he will break loose from the bonds and return to disturb creation.

Dahaka

An ancient Persian god of death and demon of deceit and mendacity. He loves destroying life. Dahaka is usually depicted with three heads, while scorpions and lizards crawl all over his body.

Daityas

The Daityas were a race of giants and demons, descendants of Diiti by Kasyapa, who were gods involved with the creation of the world, according to Hindu mythology. The Danavas were a very similar race of demons, associated so closely with the Daityas that for all practical reasons they have become indistinguishable. During the Krita Yuga, that is the first age of the cosmos, these demons had become so powerful, and were so well armed, that the gods could no longer defeat them. With the enormous dragon-serpent, Vritra, on their side acting as their commander-in-chief, the Daityas battled against the gods and overcame them. The gods, horrified at being homeless and scattered all over the universe, knew that the only way to regain their celestial territory was to kill Vritra.

In anguish and desperation they turned to Brahma, the Supreme Being, for advice. He told them that the only way to conquer the Daityas was to obtain a 'demon-slaying weapon' from the sage Rishi. When the gods approached Rishi, the sage said: 'O ye gods, I will renounce my body for your benefit' and out of Rishi's bones the gods built a weapon called Vajra. Carrying this new weapon, Indra lead the gods into battle, and soon they came face to face with the serpent Vritra, surrounded by hordes of titanic demons.

A mighty battle ensued, the gods finally slayed Vritra, and the terrorized Daityas were chased down into the depths of the ocean where Varuna, king of the sea, was given the task of keeping a watchful eye on them. They were condemned to live in the watery kingdom of Patala, side by side with the serpent-demons, the Nagas. There, according to the Mahabharata the great epic poem of the Hindus, the Daityas are to remain massed together, forever plotting their revenge on the gods. During that first age the gods made a temporary peace with the Daityas. They needed the demons' co-operation in churning the ocean, so as to eventually bring up everything solid out of the water, especially the cup containing the sacred potion Amrita, which bestowed immortality on all who tasted it. The gods wrenched a large mountain from the earth and threw it into the ocean.

They asked the gigantic snake, Vasuki, to twine around the mountain and act as a churning cord. The gods were to pull one side of the serpent, while the demons were to pull the other. Just as everybody was ready to begin the labour, the Daityas who were at the tail end of the snake, refused to help. They considered that part of the snake's body as ignoble. The gods, grumbling, gave in to their demands and after some difficulty, the

task was accomplished. Another incident in which the demons, who once again had obtained temporary ascendancy over the gods but were in the end outsmarted, is the story of Bali, one of the most dreaded titans, and of his pact with Vishnu, the Heavenly Father.

During Treta Yuga, the second age of the cosmos, after the demon hordes regained control over the universe, Vishnu set out to remedy this situation. He appeared in Patala, disguised as a dwarf, acting as if in quest of a place to live. He approached Bali, a leader among demons, and asked him if he could have as much territory as he could cover in three paces. Smirking, Bali consented to the dwarf's desire, at which point Vishnu transformed himself into a giant whose three steps covered the ocean, the earth and the heavens. Because a demon was bound to his word as much as a god was, the gods once more won back the universe from the forces of evil. The Daityas were renowned for their refusal to offer sacrifices to the gods, and for their habit of interfering with everybody who did so. This characteristic earned them the name of Kratu-dvishas, 'enemies of sacrifices.'

The Bhagavad-Gita related the following incident as an example illustrating this habit, which was in ancient times considered one of the most heinous crimes. A renowned Daitya, Hiranya-Kasipu, desired to be worshipped as a god. He tried to prevent his own son from making sacrifices to Vishnu, but the son refused to comply with his father's wish, saying that: *"worship was due only to Hari, the omniscient and omnipresent god."* The enraged Hiranya-Kasipu struck a pillar saying: *"Let him come forth from this pillar if he is everywhere!"* Hari promptly appeared in the form of a half-man and half-lion with eyes ablaze, and "red as gold burnished in the fire, his face whose size was increased by a thick and bristling mane...Like a snake seizing a rat, Hari seized his adversary...and, laying him back over his thigh, as if it were child's play, with his nails he tore the skin that thunderbolts could not pierce...Shooting out looks of insupportable fury, licking the corners of his wide mouth with his tongue...Hari shaking his mane dripping with blood, made a garland for himself with his enemy's entrails."

Dalhan

A demon riding an ostrich in the desert. It devours travellers.

Dantalian

A mighty duke, appears in the form of a man with many faces of men and women, and has a book in his right hand. He teaches all arts and sciences, declares all secret counsels, for all human thoughts, and can change them at his will. He kindles love, and shows the similitude of any person in a vision, wheresoever they may be. A.k.a Dantalion.

Decarabia

A marquis, comes in the form of a star in a pentacle, but puts on the image of man at command. He discovers the virtues of herbs and precious stones, makes birds seem to fly before the exorcist, and remain with him as familiars, singing and eating like other birds.

Deumas

Devil worshipped by the inhabitants of Calicut in Malabar. He has a crown, four horns on his head, and four crooked teeth in his enormous mouth. He has a sharp, crooked nose, feet like a rooster, and holds in his claws a soul he is about to devour.

Dev

In Persian mythology, a demon of enormous power, a ruthless and immoral god of war.

Druj

An ancient Iranian female demon, the representation of the lie. Together with horny men she causes much evil. She is the eternal opponent of Asha Vahishta. Also Drug or Drauga.

E

Eblis

The "Satan" of the Mohammedans. It was said that he was an inmate of Azaze, the heaven nearest God, and when the angels were commanded to bow down before the first man, Eblis was the chief of those who rebelled. They were cast out of Azaze, and Eblis and his followers were sentenced to suffer in hell for a long time. It is supposed that he was composed of the elements of fire, and that he succeeded the peris (fairy-like nature spirits) in the government of the world. Also called Iblis.

Egestes

The Roman personification of poverty. Virgil mentioned her later as a demon in the underworld.

Eligor

A great duke, appearing as a goodly knight carrying a lance, pennant and sceptre. He discovers hidden things, causes war, marshalls armies, kindles love and lust.

Eurynome

Demon belonging to a higher order, Prince of Death. He has enormous, long teeth, a hideous body covered with sores and fox-skin clothing.

Ewah

Ewah is a demon. The very sight of Ewah causes permanent irreversible insanity. The Ewah was destroyed by an Indian woman named Running Deer.

F

Fene

A Hungarian demon, and the opposite of Isten, the god of light. Fene is also the name of the place where demons roam.

Flauros

Grand General and Duke of Hell. He appears in the shape of a terrible leopard. When he assumes a human shape, he has a frightful face and blood-red eyes. He knows the past, present and future, but unless commanded into the triangle he will deceive the exorcist. He incites demons or spirits against his enemies the exorcists, and he commands twenty legions. He converses gladly of divinity and the creation of the world, as also of the fall of spirits, his own included.

Fleuretty

A lieutenant general of the infernal armies.

Focalor

A strong duke, appears in the form of a man with the wings of a griffin. He drowns men, sinks warships, and has power over the winds and the sea, but he will not hurt any one if commanded to forbear by the exorcist. He hopes to return to the Seventh Thrones in 1050 years.

Fomors

The Fomors were an ancient tribe of Celtic sub-aquatic monsters. Their ancestry and lifestyle have been described in detail in books that date as far back as the eleventh century. One such book is The Book of the Dun Cow, written about the year one thousand and ninety, and it contains a section entitled the History of Monsters or the Fomorians and Dwarfs. There the Fomors are said to be the offspring of Noah's son, Ham, and are depicted as 'men with goat's heads.' Other legends say that they were born before all other gods, and were children of Chaos and Old Night. Their name means the 'dark of the sea,' and they were thought to encompass the antithesis of all that is good in the world. They lived mainly on an underwater island, known as Lochlan. From there they issued forth, terrorizing the coast of Donegal with their titanic appearance. Each Fomor looked different from the others, although they were in general of gigantic stature and had deformed limbs. One of these weird beasts had 'one hand out of his chest, one leg out of his haunch, and one eye in the front of his face.' Some were covered with a thick layer of metallic feathers, while others had three animal heads. The most cruel and treacherous of the Fomors was one named Balor of the Evil Eye, who, though he had two eyes, kept one perpetually shut. Balor had once by accident peered through the window of a sorcerer's house in which a cauldron of poisonous brew was bubbling over the fire. The smoke of the concoction had blown into one of his eyes, and from then on, one glance from that eye could kill anybody instantly.

Foras

Grand President and Knight of Hell, commander of twenty-nine legions. He knows the properties of herbs and precious stones. He teaches logic, esthetics, chiromancy, pyromancy and rhetoric. He can make a man invisible, inventive and adept in the use of words. He can locate lost objects and find hidden treasure. He is depicted as an old man with white hair and a long white beard.

Forau

One of the demons who serves Sargatanas, a brigadier general of the infernal legions.

Forneus

A great marquis, appears as a sea-monster. He teaches all arts and sciences, gives a good reputation and the knowledge of tongues, and causes men to be loved by their enemies even as by their friends.

Fujin

The Japanese god of the wind and one of the eldest Shinto gods. He was present at the creation of the world and when he first let the winds out of his bag, they cleared the morning mists and filled the space between heaven and earth so the sun shone. He is portrayed as a terrifying dark demon wearing a leopard skin, carrying a large bag of winds on his shoulders.

Furcas

A great duke, appears in the form of a cruel old man, with a long beard and hoary hair. He is settled on a pale horse, and has a sharp spear in his hand. He teaches philosophy, rhetoric, astronomy, logic, chiromancy, and pyromancy, perfectly in all their parts. He has twenty legions at his command.

Furfur

A great earl, appears in the form of a hart with a fiery tail, and will not speak until compelled within the triangle. He then assumes the form of an angel, speaking with a hoarse voice. He causes love between man and wife, raises thunder, lightning, and great winds, gives true answers about secret and divine things. He is the commander of twenty-six legions.

G

Gaap

A great president and prince, appears when the sun is in the southern signs, coming in a human shape, and preceded by four powerful kings. He teaches philosophy and the liberal sciences, excites love and hatred, makes men insensible, gives instruction in the consecration of things which belong to the divination of Amaymon, his king, delivers familiars out of the custody of Magicians, gives true answers as to past, present and future, transports men speedily from place to place at the will of the exorcist. According to Weyer, he will speak outside the triangle, but what he says will be false.

Galla

From Kur, the Sumerian underworld, came seven demons called Galla. They were the attendants and messengers of Ereshkigal, the goddess of death and gloom, who sat naked on a throne in her dark lapis lazuli palace, surrounded by seven great walls. The central rule of the Sumerian hell stated that no one, neither a mortal nor a god, who entered her dark domain, could ever leave Kur again. To this the Galla were an exception, for they could roam the world to relentlessly terrorize men and haul them back to the dark abode. Gods and humans alike, on earth or in hell, needed food and drink. But not the Galla who, to quote an ancient Sumerian poem:

*Touched no food,
Drank no water,
Did not taste the sprinkled flour,
Did not know the sacred wine.
No bribe mollified the Galla,
Nor did they satisfy a woman's body
But hated children
And tore them from their parents' lap.'*

The goddess, Innana, having failed in her attempt to over throw her sister, Ereshkigal, who had imprisoned her in Kur, managed to escape from the underworld. But the seven Galla followed, threatening to drag her back if she could not find another deity to take her place. When Innana found the shepherd Dumuzi, her lover, celebrating instead of mourning her departure, she cast the eye of death on him. He was delivered into the demons' hands:

*'The seven demons grip his thighs,
They bite and tear his face,
They slash at his body with an axe,
They turn his face into the face
Of agony.'*

Gamygyn

A great marquis, appearing in the form of a small horse or ass, but afterwards in human shape. He speaks hoarsely teaching the liberal sciences, and giving news of souls who have died in sin. According to Weyer, he summons into the presence of the exorcist the souls of drowned men, and of those detained in Purgatory, called magickally Cartagra - that is, the affliction of souls. They assume an aerial body, are visible to sight, and reply to questions.

Ghaddar

A demon (possible female) in the deserts of the Red Sea countries. It catches travelers and tortures them by devouring their genitals.

Ghul

In Muslim folklore, the ghoul is a female demon of the desert that is able to assume the shape of an animal. It is an evil spirit that robs graves and feeds on the flesh of the dead. They also lure travelers into the desert, sometimes beguiling them by prostituting themselves, and then devouring them.

Goap

Prince of the western region of Hell.

Gomory

A powerful duke, appears like a beautiful woman, wearing a ducal crown. He discovers past, present, and future, as also the whereabouts of hidden treasures; he procures the love of women, and especially of girls.

Gong Gong

A Chinese demon who is responsible for the great floods, together with his associate, the snake-like Xiang Yao.

Gong Gong is the eternal opponent of the highest ruler. Also called Kung Kung.

Gorgons

The Gorgons were the three demonic daughters of Phorcys and Ceto. The word Gorgons meant 'the grim ones,' and because of their mother's name they were sometimes alluded to as the Phorcydes. They had long, razor-shaped teeth, brazen claws, while their faces and breasts were those of women. They were usually considered demons of the underworld or of the deep sea. Medusa ("ruler"), the most infamous of the three and the only mortal one, had hissing vipers instead of hair. Her sisters, who were both immortal, were named Stheno ("forceful") and Euryale ("far-roaming"). So dreadful was their appearance that the area outside the cave in which they lived was surrounded by bodies of those who had had the misfortune to look directly at a Gorgon's face. One glance sufficed to turn the greatest hero into stone. Their faces were likened to the pock-marked surface of the moon. To ward off undesired suitors, ancient Grecian chastity belts were stamped with the Gorgon's likeness above the keyhole.

Bakers also painted their oven door with a Gorgon face in order to discourage anyone from opening the door and letting in a draught. Medusa was the ugliest of the three because she had once dared boast greater beauty than that of Athena, the goddess of wisdom. The goddess promptly transformed Medusa into a hag. Later Athena, still full of anger, helped the hero Perseus kill the Gorgon. She told him to approach the demoness while she was asleep, and to be sure not to look at her face but to guide his sword by looking at her image in his highly polished shield. After chopping off Medusa's head, Perseus presented the goddess with the trophy, which she attached to the centre of her magic shield, the Aegis.

Gorson

King of the southern regions of Hell.

Guecubu

Among the Araucanians, an Indian tribe of Chile, South America, the Guecubu were evil spirits, who did all in their power to thwart and annoy the Great Spirit Togin and his ministers.

Guison

A mighty duke, who appears like a cynocephalus, and discerns the past, present and future, answers all questions, reconciles enemies and gives honours and dignities.

Guseyn

A demon in the service of Agaliarept.

Guta

A greatly feared Hungarian demon who beats his victims to death.

H

Haborym

A Duke of Hell, commander of twenty-six legions. He is the demon of fire and holocausts. Depicted as a three-headed monster - a cat, a man and a snake - sitting astride a viper and brandishing a torch.

Hagenti

A great president, appears in the shape of a gigantic bull with the wings of a griffin, but will duly put on human form. He gives wisdom, transmutes metals into gold, and turns wine into water.

Halpas

A great earl, appears in the form of a stockdove, speaking with a hoarse voice. He 'burns towns,' visits the wicked with the sword, and can send men to fields of war or to other places.

Ham

According to Norwegian legend, Ham was a storm-fiend in the shape of an eagle with black wings, sent by Helgi to engulf Frithjof as he sailed for the island of Yarl Angantyr. This story is told in the Saga Grettir.

Hantu Penyardin

The Malayan vampire.

Hantu Pusaka

A Malay demon.

Hariti

A monstrous demon from India, who abducted little children and devoured them, until the Great Buddha converted her. She then became Kishimo-jin, the patron goddess of little children.

Hecate

The Greeks often called Hecate, Agriope, which means 'savage face.' She is said to have three faces, which symbolized her powers over the underworld, earth, and air. She is known as the lady of the underworld, of chthonic rites, and of black magic. Her Hebrew name was Sheol, and the Egyptians knew her as Nephtys. She was the daughter of the titan Perses and of Asteria, although sometimes it is said that Zeus himself fathered her. The Thracians were the first people to worship her in the moon-goddess aspect, though soon her worship spread to the Greeks, who linked her with the moon-goddesses Artemis and Selene.

She was also associated with Lucina and Diana. At times she was benign and motherly and would act as midwife, wet-nurse, and foster-mother, while keeping an eye on flocks and crops. Greek kings asked for her help in administering justice, knowing that with Hecate on their side they would attain victory and glory in battle. But the other side of her nature, most apparent when the moon was dark, gradually superseded her kinder side.

Although Homer did not mention her in his poems, by the time Hesiod was chronicling the events of his world, her powers were already very great. She had become an infernal deity, a snake goddess with three heads: a dog's, a horse's, and a lion's. She was portrayed with her three bodies, back to back, carrying a spear, a sacrificial cup, and a torch. Having witnessed the rape of Persephone, torch-bearing Hecate was sent by Zeus to help Demeter find her. When they found Persephone in Hades, Hecate remained there as her companion.

During her stay in the underworld, Hecate wore a single brazen sandal, and she was the protector and teacher of sorceresses and enchanter. Her high priestess was Medea, who was worthy of her mistress, and cruelly murdered her own two children after her husband left her for another woman. Hecate's influence was long lasting, and the medieval witches worshipped the willow tree which was sacred to her.

The same root word which gave 'willow' and 'wicker,' also gave 'witch' and 'wicked.' Thus Hecate became key-holder of hell and queen of the departed, dispatching phantoms from the underworld. At night she left Hades and would roam on earth, bringing terror to the hearts of those who heard her approach. She was accompanied by her hounds and by the bleak souls of the dead. She appeared as a gigantic woman bearing a sword and a torch, her feet and hair bristling with snakes, her voice like that of a howling dog.

Her favourite nocturnal retreat was near a lake called Amarantiam Phasis, 'the lake of murders.' To placate her, the people erected statues at crossroads. There, under the full moon, feasts called 'Hecate's suppers' were served. Dogs, eggs, honey, milk, and particularly black ewes were sacrificed at that time. The most powerful magic incantations of antiquity were connected with Hecate, and her rites were described at length

by Apollonius Rhodius in his *Argonautica*: '...and he kindled the logs, placing the fire beneath, and poured over them the mingled libations, calling on Hecate Brimo to aid him in the contest, And when he had called on her he drew back: and she heard him, the dreaded goddess, from the uttermost depths and came to the sacrifice of Aeson's son; and round her horrible serpents twined themselves among the oak boughs; and there was the gleam of countless torches; and sharply howled around her the hounds of hell. All the meadows trembled at her step, and the nymphs that haunt the marsh and the river shrieked, all who dance round that meadow of Amarantiam Phasis.'

In one of her incarnations she was Hecuba, the wife of Priam, King of Troy, and mother of Cassandra, Hector, Helenus, and Paris. While pregnant with Paris, she had a dream in which she gave birth to a flaming torch which consumed Troy. Understanding the awesome foreboding of this omen, she left the infant exposed on Mount Ida. But the Fates had ordained differently, and years later Paris returned to Troy, bringing with him the war that was to be the end of that great city.

When Polymnestor, a Thracian king, murdered her son Polydorus, her vengeance was terrible: she slew Polymnestor's two children and gouged his eyes out. Although acquitted by the Greeks, she was changed into a dog at which the Thracians threw stones. Trying to escape her punishment, she jumped into the sea at Cynossema, which in translation means 'tomb of the dog.' Hecate, powerful in heaven, earth and hell, possessed all the great dark knowledges, and is rightfully called the mother of witches. She was the great goddess of magic, and she outstripped Circe, her daughter, in importance.

Yet another of her daughters also achieved hellish fame: '...and let them not fall in their helplessness into Charybdis lest she swallow them at one gulp, or approach the hideous lair of Scylla, Ausonian Scylla, Scylla the deadly, whom night-wandering Hecate, who is called Crataeis, bare to Phorcys...'

The extent of her powers can be judged by the great numbers of animals, plants and emblems that were sacred to her. Weasels were her attendants. So were owls in their silent flight, with the carrion-smell of their nests and their eyes shining in the dark. Hound, knife, lotus, rope, and sword are other emblems of Hecate. Shakespeare knew that hemlock and the yew tree were sacred to her. In *Macbeth*, 'slips of yew sliver'd in the Moon's eclipse' were contained in the witches' cauldron. The yew, sacred to the goddess of the underworld, still grows in cemeteries.

Hedammu

A Hurrian snake-like demon which lives in the sea. The creature is insatiable.

Heyd

A Norwegian sea-witch or storm-fiend in the shape of a white bear, alluded to in the *Frithjof Saga*. With the other storm-fiend Ham, she was sent by Helgi to engulf Frithjof as he sailed for the island of Yarl Angantyr.

Hiisi

Finnish mythology abounds with limitless classes of evil spirits and demons which bring troubles and miseries upon mankind. In the icy polar regions, bordering the South of Lapland, lay the Pohjola, where the dead found their home. It was governed by the severe Tuoni, the chief deity of the underworld. The Pohjola was a region 'which devours men and swallows heroes,' as one ancient Finnish poem says. There, the most wicked sorcerers loved to dwell and lay in ambush to watch men. It was the cradle of all demons. Born in eternal darkness and cold, they would scatter over the whole universe to mislead hunters, cause diseases and disturb the silence of the night.

Chief among these demons was Hiisi, a fearful giant who seems to have originally been a personification of the icy and fatal North wind. Hiisi had a wife and children, horses, dogs, cars, and servants; all as hideous and wicked as he himself. An evil tribal chief, he was followed at all times by his complete household. With the help of his large family, he extended his influence everywhere. His servant, Hiisi-hejmola, reigned over the mountains, while another servant, Wesi-Hiisi, was the lord of the waters. His bird, Hiiden-Lintu, carried evil through the air, and Hiisi's horse, Hiiden-Ruuna, sped across the plains and the deserts, spreading illness and death. The sound of its hooves, hammering the frozen steppes at night, was a sign of imminent disaster which struck every Finn's heart with terror. Hiiden-kissa, as Hiisi's cat was called, was also fearsome, though at times she forced thieves to confess and so turned her wicked actions to a good purpose.

Hmin Nat

A Burmese evil spirit of plague.

Hsu Hao

The strange tale of this demon, well documented in the ample chronicles of the ancient Chinese empire, was told in the Tang dynasty period, during the reign of emperor Ming Huang. While leading a military expedition to Mount Li in Shensi, the emperor fell prey to a malignant fever. Semi-delirious and unable to get any refreshing sleep, he tossed all night on his cot. Ming Huang suddenly caught a glimpse of a small figure, darting

around his palace. The creature was dressed in red trousers, and wore no shoes. Ming Huang grew angry and asked him who he was. 'Your humble servant' replied the demon, 'I am called Hsu Hao. Hsu means 'to desire emptiness,' because in emptiness one can fly as one wishes, while Hao means 'desolation' and changes people's joy to sadness.' The emperor, enraged by the demon's insolence, was about to call his guard, when suddenly a larger creature appeared; a genii wearing a tattered hat and robe, a horn clasp on his belt, and an official's boots on his feet. He grabbed the small demon, tore out one of his eyes and ate it. Ming Huang, startled by these wondrous proceedings, questioned the newcomer. 'Your humble servant,' this one replied, 'is Chung Kuei, physician of Chung-nan Shan in Shensi. In the reign of emperor Kao Tsu, I committed suicide on the steps of his palace, because I was unjustly denied a public office I was seeking. The emperor took pity and buried me in the robe of his own clan. Out of gratitude, I swore to protect the sovereign for ever against the demon Hsu Hao.' At these words the emperor sat up and found that the fever had left him. Chung Kuei became known as the 'protector against evil spirits,' and is still honoured as such.

Hutjin

The demonic ambassador to Italy.

Iblis

According to Arabian writers, Iblis is the name of an Islamic devil, derived from the word 'despair.' He is also referred to as Sheitan, the generic name for devils, and is often called 'father of the Sheitans.' He is able to assume any shape or form he desires, though he is often represented as vain and stupid, adorned with the feathers of the peacock and the head of an ass. In the beginning, Iblis was one of the mightiest of angels. When God created Adam, he told the angels to bow down before the first man and worship him. But Iblis refused, arguing that it was beneath his dignity, as a being created of fire, to pay homage to a being made of mere dust. Allah cursed him and banished him from heaven. Iblis begged Allah to postpone further punishment until the Day of Judgement. He was granted this wish, and given the power to roam about the earth leading astray all those who are not true servants of God.

This is very similar to Jewish apocalyptic stories of the fall of Satan. In Arabic legend, it was Iblis who tempted Eve. Trying to gain access to paradise, he asked all the animals to smuggle him in, but they refused. He then asked the peacock who also refused. The bird told the serpent about Iblis' wish, saying that he had promised the animal who would help him, the knowledge of three sacred words that would make it immortal. The serpent carried Iblis hidden in his mouth into paradise, and it is from that hideout that Iblis spoke to Eve. This is also similar to the story in the Apocalypsis Mosis where Satan used the serpent as a vessel to tempt Eve. It is said that Iblis is both male and female, and by impregnating himself, he can perpetuate the race of evildoers on his own. Another version says that every time he rejoices over the rebelliousness of the children of Adam, he lays two eggs from which young demons are hatched.

Incubus

In medieval European folklore, the incubus is a male demon (or evil spirit) who visits women in their sleep to lie with them in ghostly sexual intercourse. The woman who falls victim to an incubus will not awaken, although may experience it in a dream. Should she get pregnant the child will grow inside her as any normal child, except that it will possess supernatural capabilities. Usually the child grows into a person of evil intent or a powerful wizard. Legend has it that the magician Merlin was the result of the union of an incubus and a nun. A succubus is the female variety, and she concentrates herself on men. According to one legend, the incubus and the succubus were fallen angels. The word incubus is Latin for "nightmare". These demons associated with an individual witch or sorcerer are known as familiars.

Ipos

A mighty earl and prince appearing as an angel with a lion's head, the webbed feet of a goose, and a hare's tail. He knows the past and future, and imparts wit and courage.

J

Jezebeth

A demon of falsehoods.

Jin Laut

An Indonesian sea demon. In Javanese mythology, a servant of the goddess of the southern ocean, who can kill a person by sitting on his chest. Jin Laut = Djinn of the Sea

Jinn

The usual Arabic term for demon is 'Jinn.' They are referred to as the 'dark ones' or the 'concealed ones.' They are usually regarded as the descendants or ghostly shadows of nations who have passed away. They live in desolate places that were formerly populated, and also in burial grounds and places of filth or refuse. It was believed that they loved darkness and feared the approach of day.

Another story of the Jinn tells of several thousand years before the creation of Adam, a class of beings called Jinn inhabited the earth. They were made of fire, which circulated in their veins instead of blood. When a Jinn was mortally wounded, fire burst forth from his body and consumed him until he was but a heap of ashes. In the Koran, this fire is called 'smokeless fire,' and it is associated with the scorching heat of the desert wind Simoon, as opposed to the life substance of the heavenly angels whose blood is linked with the pure light substance emanating from Allah.

The Jinn were a powerful race, governed over by a succession of seventy-two kings or Suleyman. The last Suleyman, Jan-Ibn-Jan, is said to have built the pyramids. They were a vain and hot-headed race and Allah often sent angels, in the guise of prophets, down to earth to admonish them. When they refused to better their ways or be true servants of God, an army of angels was dispatched to earth, defeating them after several battles and taking many prisoners. Among the prisoners was a young Jinn, named El-Harith, whom the angels took with them to heaven. There he grew up under their guidance and finally became their leader. El-Harith was no other than Iblis, 'the evil one,' as he was to be called when he led the angels' revolt against Allah. When the children of Adam had peopled the earth, the vindictive Jinn led by Iblis, distributed themselves among them and perpetrated all kinds of malicious deeds. They later began to resemble men in that they ate and drank, and propagated their own species.

At times they united with human beings, and the offspring of such a union took on the nature of both parents, making them very cunning and dangerous mortals indeed. The Jinn take on any number of animal or human shapes, according to their whim. They also have the ability to be visible or invisible at their choosing. The Jinn usually take the form of snakes, lizards, scorpions, and other creeping things, but they can also take the form of larger animals. One legend tells of a family of Mecca that was so plagued by the Jinn that its members went out into the desert and began to systematically kill all insects and reptiles. After a while the Jinn were so depleted in number that they decided to call a truce. The family then returned home and was never again plagued or haunted by the demons. Sometimes they take on the form of hybrid animals, such as a combination of a wolf, a hyena, etc.

The Jinn are not pure spirits because if one is killed, a solid carcass remains. An example of this is the story of how a Ghul ('the daughter of the Jinn') came one night to the fire which a man had kindled. The man cut off her head, which resembled a cat with a forked tongue. King Solomon, when he first saw the Jinn, was horrified by their ugly appearance. But with the help of incantations and spells given to him by one of Allah's archangels he managed to gain power over them and could command them at will. He confined them in a brazen vessel which he hid in a deep well.

The Jinn are usually divided into five classes, the least powerful being the Jann. These demons create minor nuisances, and steal animals from farmers. The Jann are usually demons who have been demoted from the second and more powerful category of the Jinn. The third class is called the Afrits. These are considered to be the embodiment of cleverness, so much so, that to call a Mohammedan an Afrit is the highest compliment one can pay to his intelligence. Next in rank come the powerful Marids and Sheitans, the most evil ones, and the favourite troops of Iblis, who bestowed upon them great gifts of extraordinary strength and knowledge. Besides the five classes of these fiends, there are a number of Jinn who are obedient to Allah and believe in the Prophet. These good Jinn often assume the form of household serpents, still common among certain East African and Ethiopian tribes. Frequently they appear in the shape of a toad.

In Morocco, toads are therefore not killed, but respectfully requested to leave the house. At times the evil Jinn ascend to the confines of the lower heaven, where they eavesdrop on the conversations of angels. Men versed in the arts of conjuring and binding demons can make the Jinn reveal what they overheard, and so gain some knowledge of future events.

The Jinn are said to be responsible for everything that appears contrary. For example, if cattle refuse to drink when driven to water, the Jinn are responsible. They are also said to be responsible if a woman is unfruitful or has a miscarriage. They are said to be the cause of all sickness and disease, and can also possess people.

Throughout Persian and Arabic civilizations, encounters with the Jinn have been a favourite topic for the narratives and comments of eminent historians and religious leaders. An example are the famous tales of the Thousand and One Nights. Here is one small story, as told by the historian Ibn Athir. "In the year six hundred of the Hegira (the usual Islamic time-reckoning, based on the date of Mohammed's flight from Mecca to Medina in A.D. six hundred and twenty-two), Ibn Athir resided in the city of Mosul on the Tigris River. It was then that an epidemic disease of the throat ravaged the country.

The source of the epidemic was traced to a woman who was of the Jinn race. This woman had just lost her favourite son, Ankood, and was angry at Allah for what she called an unjust treatment. When she was in mourning, no one came to console her, so to avenge herself and her son's death, she used her evil powers to spread the fatal disease. As soon as it was known that she was a Jinn, all the people assembled and surrounded her house. They yelled with all their strength: 'O mother of Ankood, excuse us! Ankood is dead, and we did not mind it!' The Jinn, thus pacified, left the region never to return or to be heard of again, and in a few days time, the epidemic subsided."

Junier

Prince of the demonic angels.

K

Kabrakan

A giant demon in Mayan myth who causes earthquakes. He makes mountains disappear, while his brother Zipakna makes mountains rise, also through earthquakes. They are the children of Vucub Caquix.

Kaitabha

The Hindu demon which tried to attack Brahma.

Kali

Kali is an emanation or aspect of Devi, one of the Asuras, whose name means 'black.' She was often called 'Kali Ma' meaning the black mother. She has a dark complexion; long, loose hair; a blood-smeared tusked face; and three eyes. She has four arms: one handling a sword; another holding the severed head of a giant; and with the other two, she encourages worshippers. She is naked except for a belt made of rows of severed hands and a garland around her neck made of human skulls and of snakes. She is usually shown standing over her husband,

Siva.

Her first deed was her battle with Raktavira. Unfortunately, each drop of blood Raktavira shed gave birth to a thousand giants as powerful as himself. She finally overcame him by holding him up, piercing him with her spear and drinking all his blood (which is why she is often shown with her tongue lolling out and dripping with blood.) After the fight, Kali danced a victory dance that shook the entire earth. Siva begged her to stop, but Kali did not see him and he was trampled underfoot. From that time on, the gods would bribe or beg her to slay their foes. She gladly did this to satisfy her lust for blood. Once, she was sent out to kill the buffalo demon Mahisha, who by practice of austerities, had gained enough strength to threaten the gods in their celestial kingdom.

For this fight, the gods gave Kali ten hands and lent her their own weapons. Siva gave her a trident. Varuna, a conch shell. Agni, a flaming dart. Vishnu, a discus. Surya, a quiver and arrows. Indra, a thunderbolt. Kubera, a club. Shesha, a garland of snakes, and Himalayas, a tiger. With these weapons, Kali had no problems destroying Mahisha.

On another occasion, she was called upon to rid the world of the demon, Durga, who had overcome three worlds and driven the lesser gods into the jungle. The demon was mismanaging the land and courting disaster by forcing the earth to yield more crops than it could bear. Kali created Kalaratri (Dark Night), a heavily armed monster, but Durga defeated it. Kali then defeated Durga by grabbing the demon with her thousand arms, pinning him to the ground, and piercing him through the chest with an arrow. Two demon brothers, Sumbha and Nisumba, had achieved immunity from any harm by the gods, so Kali was the only one who could defeat them. She took the shape of a beautiful woman and let herself be seen by the spies of the demons.

Sumbha sent a proposal of marriage to Kali, but she replied she would only marry a man who could defeat her in a single battle. Sumbha and Nisumba sent three armies against her, which she defeated. The brothers finally attacked her themselves, but Kali had created a powerful army of her own and destroyed the demons.

In another incarnation, Kali took on the form of a male demon, attended by Dwapara, a flesh-eating fiend. This tale is known as The Story of Nala. Kali learned that the demi-goddess, Damayanti, with whom he (the male Kali) was in love, had married a mortal king called Nala. Kali swore revenge.

For twelve years, Nala and Damayanti lived in happiness, but one night Nala committed a minor sacrilege of not washing his feet before going to bed. Kali could only possess the king's soul after Nala had committed a sin: 'Lo! I shall be avenged, for I shall enter his body, and he will be bereft of his kingdom and his bride. Thou, Dwapara, shall enter the dice and give me thine aid.' Kali then beset the King with a craving desire to gamble. Nala challenged his brother Pushkara to a game of chance. During the game, Dwapara interfered. Prodded by Kali, Nala gambled away his fortune and kingdom until he was only left with his wife, whom he could not gamble away. Nala then left his kingdom to roam through the jungle, abandoning his beloved wife. Kali then assumed the form of a wandering hunter and approached Damayanti, who was roaming through the forest in search of her demented husband.

She told the hunter her story and he appeared moved by her great beauty. Perceiving his evil intent, she spoke a powerful curse which banished the hunter instantly. Unwittingly, she had exercised Kali from her and Nala's life. They returned to their kingdom, where, in a final match, Nala won back his estate from his brother. Kali is waited upon by a great number of demons called Dakinis, who feed upon flesh and are also known as Asrapas or blood drinkers. Her worship includes orgiastic rites and human sacrifices. According to Indian calculations, the world is now in the fourth age of the cosmos. This age is called Kali Yuga or Kali's Age: the Age of Destruction.

Kappas

The Kappas are Japan's most infamous water demons. Even the onrush of the twentieth century has been unable to stem these demons' evil deeds. In Japanese villages, a modern traveller can easily find natives who have seen a Kappa, and who are willing to talk about their experiences. These ugly, monkey-like creatures are about the size of a ten year old child. At first glance they may appear ridiculous rather than demonic. They have saucer-shaped heads, yellowish-green skin, long noses, crazily staring round eyes, and a strange mixture of animal limbs. But beneath the childish and foppish appearance, these demons are very lethal. They live in rivers, ponds, lakes, and the sea, from which they emerge at night to steal cucumbers and melons. The Kappas' truly evil natures show in their lust for wrestling matches, ending invariable in the death of their opponents. They also enjoy raping women who are careless enough to venture close to their habitat at nightfall. Individual Kappas may have their personal predilections for certain mischievous deeds. All of them, however, are known to drag men, women, and livestock into the water and then to suck the blood and pluck out the liver through the anus. A certain very cunning Kappa used to appear as a child sitting on a rock by a pond. He would talk passers-by into a friendly game of pull-finger. Those who stopped and played were pulled into the water and drowned. But the Kappas have one weakness. Their concave, saucer-shaped heads are filled with water. It is this water which gives them their strength. If one is able to jostle a Kappa so as to make him spill the water, the demon loses his power and can easily be subdued.

Khanzab

A demon who disturbs the prayers of Muslims, thus causing doubt in their minds.

Kigatilik

In Eskimo myth, a fanged demon and the enemy of priests.

Kingu

The demon in Mesopotamian myth who became the second consort of the goddess Tiamat, after her first consort Apsu had been slain. She gave him the Tablets of Destiny and intended to make him lord of the gods. He was killed by the young god Marduk who took the Tablets and fastened them on his chest. He killed Kingu and created mankind from his blood. Kingu plays an important part in the creation epic Enuma Elish.

Kishimo-jin

The Japanese Buddhist patron goddess of little children. Her name means 'mother goddess of the demons' and she was originally a monstrous demon from India (called Hariti). She abducted little children and devoured them, until the great Buddha converted her. Now she represents the Buddha's appeal to compassion, and his devotion to the welfare of the weak. Kishimojin is portrayed as a mother suckling her baby, and holding a pomegranate in her hand (the symbol of love and feminine fertility). She is also called Karitei-mo.

Kommasso

Burmese evil spirits inhabiting trees.

Koschei the Deathless

A demon of Russian folklore. This horrid monster is described as having a death's head and fleshless skeleton, "through which is seen the black hood flowing and the yellow heart beating." He is armed with an iron club, with which he knocks down all who come in his path. In spite of his ugliness, he is said to be a great admirer of young girls and women. He is avaricious, hates old and young alike, and particularly those who are fortunate. His dwelling is amongst the mountains of the Koskels and the Caucasus, where his treasure is concealed.

Kosh

A wicked forest demon of the Bangala of the Southern Congo.

L

Lamia

The Greeks knew Lamia as the beautiful daughter of Belus, the king of Libya. She was loved by Zeus, who thanked her for her favours by giving her the power of plucking out and replacing eyes at will. She bore Zeus several children, but they were all killed by Hera, in a fit of jealous rage at her husband's shamelessly public amorous adventures. Embittered, Lamia became a demoness who took her revenge by snatching and destroying the children of others, and she joined a group of demons known as the Empusae. The Empusae were children of Hecate, the witch-goddess of the underworld, and were known for their incredibly filthy habits. Sometimes they were described as being ass-haunched and wearing brazen slippers, though usually they were represented as having one leg of brass while the other was an ass's leg. The Empusae, whose name means the 'forcers in,' disguised themselves in the forms of bitches, cows, or beautiful maidens. In the latter shape these greedy demons would lie with men at night or at the time of midday sleep. Lamia gave birth to a whole family of female demons, known as Lamiae, who were sorceresses with the face and breasts of a beautiful woman, and the body of a serpent. They enervated, seduced, and sucked the blood of youths. In Canaan, Lamia was known as Alukah, which means horse-leech. The horse-leech is a small fresh-water animal, with thirty teeth in its jaws. When a beast goes to drink, the leech swims into its mouth and fastens on the soft flesh at the back of the throat, sucking blood until it becomes completely distended. The same kind of relentless greed is attributed to Lamia.

Legba

The guardian demon of crossroads

Leonard

A first order demon, Inspector General of black magic and sorcery, Master of the Sabbats. He presided over these as a great black goat with three horns and the head of a fox.

Leraie

A great marquis of Hell. He commands thirty of the infernal legions. He comes in the likeness of an archer, clad in green, and bearing bow and quiver. He occasions battles and causes arrow wounds to putrefy. Also Larajie.

Leviathan

The Apocryphal Book of Enoch gives the following description of this monster's origins: *'And that day will two monsters be parted, one monster, a female named Leviathan in order to dwell in the abyss of the ocean over the fountains of water; and (the other), a male called Behemoth, which holds his chest in an invisible desert whose name is Dundayin, east of the garden of Eden.'* - 1 Enoch 60:7-8

Leviathan was the enormous whale who appeared throughout the legends of the Hebrews. He was the demon master of the ocean, and reigned also as king of beasts, feared by God and men alike. No man-made weapons could hurt him. It is thought that he is derived from the Canaanite Lotan, and that he is related to the Babylonian Tiamat and the Greek Hydra. Descriptions of him say he had seven heads. According to the medieval hierarchies he was the Grand Admiral of the maritime regions of Hell.

He is perhaps best known from the Biblical tale in the Book of Jonah. Jonah had fled in fear of God towards the city of Tarshish which lay across the sea. But during the sea journey, God created a mighty tempest. The ship's crew found out that Jonah was the cause of the story; they threw him overboard, and he was swallowed by Leviathan. The monster kept Jonah captive in his belly for three days, until God commanded him to vomit 'out Jonah upon dry land.' In Paradise Lost, Milton depicted Leviathan as 'the Arch-Fiend' inhabiting the waters around Scandinavia. The beast permitted sailors, who thought the dark mass sticking out of the ocean was an island, to anchor their boats on his back. When all was dark, Leviathan would plunge into the depths, dragging the ship and its crew after him. In the Book of Job, Leviathan is described as an invulnerable demon connected with the primeval waters of the ocean:

*'His back is made of rows of shields,
Shut up closely as with a seal...
His sneezings flash forth light,
And his eyes are like the eyelids of the dawn.
Out of the mouth go flaming torches;
Sparks of fire leap forth...
In his neck abides strength,
And terror dances before him.'*

*Also, according to Isaiah 27:1, on the Day of Judgement the Lord will slay Leviathan:
"In that day the Lord will punish,*

*With His great, cruel, mighty sword
Leviathan the Elusive Serpent--
Leviathan the Twisting Serpent;
He will slay the Dragon of the sea.*

According to a passage in the T.B. Baba Bathra (75a), at the time of the resurrection, Gabriel will fight against Leviathan and overcome. Of course, in Psalms 74:26 God is praised as having crushed the heads of Leviathan:

*'it was You who crushed the heads of Leviathan,
who left him as food for the denizens of the desert'*

Lhamo

In Tibetan Bon religion, she was originally a female demon. Later she became the patron goddess of Lamaism.

Lilith

In the Babylonian tradition, there is a triad of demons that Lilith is associated with. The male is called Lilu, and the two females are called Lilitu and Ardat Lili, the 'maid of desolation.' Lilitu was a frigid, barren, husbandless demon who roamed the night searching for men as a succubus for she would drink their blood. Lilith is thought to be the demon of waste places who originally lived in the garden of the Sumerian goddess, Innana, queen of heaven. She is mentioned only briefly in the Hebrew Bible in Isaiah 34:14.

In Jewish traditions, God gave Lilith to Adam as his first wife to banish his loneliness. Like him, she had been created from the dust of the earth. She insisted upon enjoying full equality with her husband, deriving her right from their identical origin. Rather than acknowledging Adam as her superior and becoming his servant, she left him and was turned out of paradise. Ever since, Lilith has been roaming the world, making the air and all desolate places her home, howling her hatred of mankind through the night, vowing vengeance for the unjust treatment she received. She is called the 'howling one' and her name means 'screech owl.' It is mistakenly thought that Lilith's name was derived from the Hebrew word *lailah*, which means 'night.' This was probably derived from the similarity of the two words, and the idea that Lilith was mostly active at night.

Before creating Eve, God dispatched three angels to induce Lilith to return to Adam. When she refused, God put a curse on her that made one hundred of her offspring die every day. Lilith became the mistress of Sammael, the archdemon or the serpent who tempted Eve, and thus a queen of demons. But after the expulsion, she slept one more time with Adam, and from that union were born the Shedim, Linin, and Ruchin. Lilith is usually portrayed with long flowing hair, and she also possesses wings.

She is the queen of the class of demons known as Lilin or Lilim, who were monsters with human bodies, the hindquarters of an ass, and wings. In the Zohar, the first important book of Jewish Kabbalah, is found the following description of how Lilith takes vengeance: 'She adorns herself with many ornaments like a despicable harlot, and takes up her position at the crossroads to seduce the sons of man. When a fool approaches her, she grabs him, kisses him, and pours him wine of dregs of vipers' gall. When she sees that he is gone astray after her from the path of truth, she divests herself of all ornaments which she put on for that fool.

Her ornaments are: her hair is long and red like a rose, her cheeks are white and red, from her ears hang six ornaments, Egyptian cords and all the ornaments from the land of the East hang from her nape. Her mouth is set like a narrow door comely in its decor, her tongue is sharp like a sword, her words are smooth like oil, her lips are red like a rose and sweetened by all the sweetness of the world. She is dressed in scarlet and adorned with forty ornaments less one. Yon fool drinks from the cup and commits with her fornications. She leaves him asleep on the couch, flies up to heaven, denounces him, and descends. That fool awakes and deems he can make sport with her as before, but she removes her ornaments and stands before him in garments of flaming fire, inspiring terror and making body and soul tremble, full of frightening eyes, in her hand a drawn sword dripping bitter drops. And she kills that fool and casts him into Gehenna.' No wonder that the Zohar calls Lilith 'Serpent, Woman of Harlotry, End of All Flesh, End of Days.' Eternally furious at the cruel punishment inflicted upon her, Lilith stalked through the night, stealing children from their cribs, unless prevented by specific charms. Infants, especially girls, were most susceptible during the first two to three weeks of their lives.

The charms that warded off her evil influence were amulets inscribed with the name of the angels sent to bring her back to Adam - Samvi, Sansavi, Semangelaf. Or else they invoke the names of Adam and Eve, and the phrase 'Lilith be gone.' These charms had to be distributed around the room according to special magical patterns. Even today, among the Jews of Palestine, Lilith - succubus, childstealer and evil eye - is averted from the bed by hanging over it a charm in Hebrew. It is made of special Kabbalistic paper and tied together with a piece of rue, garlic, and a fragment of a mirror. On the first possible sabbath all the relations assemble in the room and make a hideous noise to drive away the evil spirit. Although unproved, there is a strong possibility that the English word 'lullaby' is nothing more than a corruption of 'Lilla-bi' - Lilith be gone!

Furthermore, in medieval times, Lilith was considered the cause of nocturnal emissions and was believed to be a dangerous presence in the marital chamber. On this, another Kabbalistic text comments as follows: 'And
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behold, that hard shell (embodiment of evil), Lilith is always present in the bed linen of man and wife when they copulate, in order to take hold of the drops of semen which are lost - because it is impossible to perform the marital act without such a loss of sparks - and she created out of them demons, spirits and Lilin...But there is an incantation for this, to chase Lilith away from the bed and to bring forth pure souls...in that moment, when a man copulates with his wife, let him direct his heart to the holiness of his Master, and say:

*In the name of God
O you are wrapped in velvet
You have appeared!
Release, release!
Neither come nor go!
The seed is not yours,
Nor is your inheritance.
Go back, go back!
The sea rages,
Its waves call you.
I hold on to the Holy One,
Wrap myself into the King's holiness!'*

Lucibel

Name given to Lucifer before The Fall.

Lucifer

*"How art thou fallen from heaven
O day-star, son of the morning! (Helel ben Shahar)
How art thou cast down to the ground,
That didst cast lots over the nations!
And thou saidst in thy heart:
'I will ascend into heaven,
Above the stars of God (El)
Will I exalt my throne;
And I will sit upon the mount of meeting,
In the uttermost parts of the north;
I will ascend above the heights of the clouds;
I will be like the Most High (Elyon).'
Yet thou shalt be brought down to the nether-world,
To the uttermost parts of the pit."
- Isaiah 14:12-15*

In Christian tradition, this passage is proof for the fall of Lucifer. However, it may be that this passage is an allusion to a Canaanite or Phoenician myth about Helel, who is the son of the god Shahar. Helel sought the throne of the chief god and was cast down into the abyss because of this. El, Elyon, and Shahar are members of the Canaanite pantheon, while the "mount of meeting" is the abode of the gods, which corresponds to Mount Olympus in Greek mythology. There is an Ugaritic poem about two divine children, Shachar (dawn) and Shalim (dusk), who were born as a result of the intercourse of the god El with mortal women. There are, however, no Canaanite sources that tell about Helel ben Shahar or a revolt against Elyon. Many Apocalyptic writers interpreted this passage as referring to Lucifer, and wrote about the fall of the angels. 1 Enoch refers to the falling angels as stars (see the watchers) and may be the beginning of the overlap between the story of the watchers and Isaiah. The name 'Lucifer' means light-bearer, and is not used in the New Testament, where the "bearer of light" is Christ. He was once one of the Seraphim (sometimes called the fiery, flying serpents). Later authors, such as St. Jerome, associate Ezekial 28:13-15 with Lucifer, the greatest of the fallen angels. It has been argued that this passage was actually addressed to Nebuchadnezzar.

*"You were in Eden, the garden of God;
Every precious stone was your adornment:
Carnelian, chrysolite, and amethyst;
Beryl, lapis lazuli, and jasper;
Sapphire, turquoise, and emerald;
And gold beautifully wrought for you,
Mined for you, prepared the day you were created.
I created you as a cherub
With outstretched shielding wings;
And you resided on God's holy mountain;
You walked among stones of fire.
You were blameless in your ways,
From the day you were created
Until wrongdoing was found in you*

*By your far-flung commerce
You were filled with lawlessness
And you sinned.
So I have struck you down
From the mountain of God,
And I have destroyed you, O shielding cherub,
From among the stones of fire."*

Later interpretations of the fall tell that Lucifer was upset because God the Father made Lucifer's brother, Jesus, the Son. From his head, he gave birth to Sin, and by copulating with her, fathered Death. He was then cast out of heaven. According to the hierarchies he was the Emperor of the Infernal legions. There are characters similar to Lucifer in other mythologies. In Egypt, there is a serpent god, Sata, who is father of lightning and who likewise fell to earth. A Babylonian god, Zu, was also a lightning god who fell as a fiery flying serpent.

Lucifuge

Prime Minister of the demons of Hell. He is served by Baal, Agares and Marbas and has power over all the treasures of the world. He avoids light and can only assume a body at night.

M

Malphas

Grand President of Hell, commander of forty legions. He builds impregnable citadels and towers, overthrows the Temples and Towers of his enemies, finds good workmen, gives familiar spirits, receives sacrifices and deceives the sacrificers. He is depicted as a crow with a hoarse voice, though will assume human form if commanded.

Mandragoras

Familiar demons who appear in the figures of little men without beards. The name is also applied to the plant popularly known as mandrake, whose roots resemble human form and were believed to be inhabited by demons.

Mara

A Buddhist demon who attempts to trick people into damning their souls.

Marbas

A president, who appears as a mighty lion, and then in human shape. He answers truly concerning all things hidden or secret, causes and cures diseases, imparts skill in mechanics, and changes men into various shapes. One of the three demons in service to Lucifuge.

Marchosias

A mighty marquis, appears in the form of a wolf with the wings of a griffin, a serpent's tail, and fire issuing from his mouth. At the command of the operator he assumes a human form. He is strong in battle, gives true answers to all questions, and is extremely faithful to the exorcist. He belongs to the Order of Dominations.

Martinet

The demonic ambassador to Switzerland.

Maskim

Among the major classes of Sumerian demons, the seven Maskim were the most powerful ones. Their name is usually interpreted as meaning 'ensnarers' or 'layers of ambushes.' Their dwelling place was said to have been the bowels of the earth, or the heights of the mountains. Ancient Sumerian tablets say that 'they are neither male nor female, those who stretch themselves out like chaid; they do not take wives, they do not make children; they are strangers to benevolence and listen neither to prayers nor to wishes' These formidable demons had a cosmic character, that is, their actions affected the general order of the universe: 'They, the seven, proceeding from the Western Mountains, They, the seven, increasing the Eastern Mountain.'

This inscription attributes to the Maskim the power to go against the normal course of nature. By causing the earth to tremble, they were nicknamed the 'terror of the earth's mass.' They could even interrupt the movements of the stars in the sky. But besides these elemental concerns, the Maskim were also known to attack men; harming them with spells, conjuring 'the evil command which issues from the midst of heaven; the evil fate which springs from the depth of the abyss.' Another tablet sums up their fearful actions as follows: "From the four corners the thrust of their advance burns like fire, They violently invade the dwellings of man, They lay bare the town as well as the country, They stomp the free man and the slave.'

Mastema

Mastema is mentioned only in The Book of Jubilees and in the Fragments of a Zadokite Work. In the Book of Jubilees, Mastema seems to be identified with Satan. He asked the Lord that some of the spirits might be allowed to remain with him to do his will. God granted his request and allowed one tenth of the spirits to remain with Mastema, while the other nine parts would be condemned. He seems to be of a different nature than those evil spirits he is pleading for.

He has no concern that he will be bound with the others. "When Mastema, the leader of the spirits, came, he said: 'Lord creator, leave some of them before me; let them listen to me and do everything that I tell them, because if none of them is left for me I shall not be able to exercise the authority of my will among mankind. For they are meant for (the purposes of) destroying and misleading before my punishment because the evil of mankind is great.' Then he said that a tenth of them should be left before him, while he would make nine parts descend to the place of judgment." - Jubilees 10:8-9

The name Mastema is probable derived from the Hebrew, Mastim, the Hiphil participle of Satam, and it means 'one who is adverse' or 'inimical.' The word is equivalent to Satan (adversary). The term is sometimes used in the plural, which indicates that there was a class of 'the Mastema' as well as one prince, Mastema. This is

similar to the chief Satan and his class of Satans (see 1 Enoch 40:7). Jubilees implies that Mastema is subservient to God.

His task is simply to tempt men to sin and if they do, he accuses them before the Throne of God. He does not initiate the process of sin, but Mastema and his spirits then lead them on to greater wrongdoing. This is related to the Biblical function of Satan, where men can achieve righteousness if they are tempted and resist. *"And they made for themselves molten images, and they worshipped each the idol, the molten image which they had made for themselves, and they began to make graven images and unclean simulacra, and malignant spirits assisted and seduced (them) into committing transgression and uncleanness. And the prince Mastema exerted himself to do all this, and he sent forth other spirits, those which were put under his hand, to do all manner of wrong and sin, and all manner of transgression, to corrupt and destroy and to shed blood upon the earth. For this reason he called the name of Seroh, Serug, for every one turned to do all manner of sin and transgression."* - Jubilees 11:4-6

This portrayal of Mastema is not always consistent because sometimes he also is also presented as the incarnate of evil. He is seen as a destroyer and as one who hates Israel. According to Jubilees, it was Mastema (not Sammael) who urged God to test the piety of Abraham (as Satan did with Job) by demanding Isaac as a sacrifice. *"Then Prince Mastema came and said before God: 'Abraham does indeed love his son Isaac and finds him more pleasing than anyone else. Tell him to offer him as a sacrifice on an altar. Then you will see whether he performs this order and will know whether he is faithful in everything through which you test him.'" - Jubilees 17:16*

Mastema is also attributed with certain actions that are ascribed to God, Himself. In Jubilees, it is Mastema who made an attack on Moses' life, not God (Exodus 4:24). This is similar 1 Chronicles 21:1 and 2 Samuel 24:1 where Satan is attributed to asking David to take a census, as opposed to God. *"You know who spoke to you at Mt. Sinai and what the prince of Mastema wanted to do to you while you were returning to Egypt - on the way at the shady fir tree. Did he not wish with all his strength to kill you and to save the Egyptians from your power because he saw that you were sent to carry out punishment and revenge on the Egyptians?" - Jubilees 48:2-3*

Mastema is also attributed to opposing Moses in Egypt. He is said to have helped the Egyptian sorcerers achieve their wonders and urged the Egyptians to pursue after the children of Israel. Mastema was even bound and imprisoned so that he might not accuse them, re-released so that he might help the Egyptians, and finally bound again. (48:15-19) *"And the prince Mastema stood up against thee, and sought to cast thee into the hands of Pharaoh, and he helped the Egyptian sorcerers, and they stood up and wrought before thee the evils indeed we permitted them to work, but the remedies we did not allow to be wrought by their hands."* - Jubilees 48:9-10 "

And notwithstanding all (these) signs and wonders the prince Mastema was not put to shame because he took courage and cried to the Egyptians to pursue after thee with all the powers of the Egyptians, with their chariots, and with their horses, and with all the hosts of the peoples of Egypt." - Jubilees 48:12

Also, Mastema is attributed with slaying the first-born in the land of Egypt, which is attributed to the Lord in Exodus 12:29. *"For on this night -the beginning of the festival and the beginning of the joy- ye were eating the passover in Egypt, when all the powers of Mastema had been let loose to slay all the first-born in the land of Egypt, from the first-born of Pharaoh to the first-born of the captive maid-servant in the mill, and to the cattle."* - Jubilees 49:2

The Fragments briefly mention that if a penitent sinner vows to improve and then lives accordingly, the angel of Mastema departs from him. Because of these similarities with the traditional role of Satan as portrayed in the Old Testament, it is probable that Mastema is just an apocalyptic name for Satan.

Mastiphal

The name given to the prince of demons in an apocryphal book entitled Little Genesis, which was quoted by the Greek monk and historian Cedrenus (11th century).

Mbwiri

A Central African demon considered to regard good living with aversion.

Mejenkwaad

A type of demon in the Marshall Islands. These demons are almost exclusively female. When a woman was pregnant, often her husband would sail off to go and collect gifts or special food, etc. for his wife. However, if he was gone for too long a period of time, the pregnant woman would turn into a mejenkwaad. Very often this would mean she'd eat her newborn child. When the husband arrived, she'd go after him as well. The story of Lokokelok tells of a man who evades being eaten by a mejenkwaad through a series of tricks he plays on her.

Melchom

A demon worshipped by the Ammonites and described as the treasurer of the house of infernal princes.

Mephistopheles

One of the seven chief devils.

Merihim

A demon prince whose chief power lies in pestilence.

Midday Demons

Ancient peoples frequently made mention of certain demons who became visible especially towards midday to those with whom they had a pact. They appeared in the form of men or of beasts, and let themselves be enclosed in a symbolic character, a figure, a vial, or in the interior of a hollow ring.

Moloch

In the Old Testament, Moloch was an evil deity called the '*abomination of the Ammonites*.' Worshipped as a sun god, Moloch embodied the savage and devastating aspects of the sun's heat. He was also thought to be the bringer of plagues.

The Ammonites erected huge bronze statues in his honour, depicting him as a bull-headed colossus with extremely long arms, sitting on a throne of brass. His rites included human sacrifices, especially the immolation of firstborn infants. This sacrifice was said to be the most powerful way to avert disaster and death from the community at large. The Greeks, who identified him with a Carthaginian deity of male principle, compared Moloch to Cronos. This titan usurped his father's throne and killed him. To make sure that the same fate should not befall him, Cronos devoured his own children. In time the name Moloch came to be applied to any number of cruel doctrines and evil practices.

Moloch (or Saturn-Moloch) is also identified with Baal Hammon in Carthaginian religion, in which human sacrifice was performed to appease the god. An example of a religious tablet reads as such: "*To the Goddess to Tanath the countenance of Baal; To the Lord to Baal Hammon, a man vowed, Even Abshamban, a votary of Ashtarte and a filial Devotee of Ashmon: as thou hearest the supplication, Do Thou Bless!*"

Infants were not the only ones sacrificed in Carthage. Justin writes: "*they used as a remedy a bloody piece of religion and a horrid abomination. For they sacrificed men as victims, and brought to the altars children..., begging the favour of the gods by shedding the blood...*"

Ancient descriptions of the sacrificial sites were described. "*Unlike the houses of the other idols, that of Moloch was set outside the city. It was gigantic in form and had the head of what appeared to be an ox, the hands stretched out as if to receive something, the body was hollow inside. Before the idol, there were seven temples, the first six of which were employed for the sacrifice of various fowl and animals, the seventh reserved for a human sacrifice.*"

Diodorus described the ritualistic sacrifice. First, the devotee would kiss the image of Moloch. He would then make a fire under the idol, which would quickly cause the hands of the statue to become red-hot. A victim would then be placed in the hands to suffer an agonizing death. His cries would be muffled by the drums. While this was taking place, the prophets would dance around an altar, "*with violent gesticulations, and, having excited themselves to a pitch of frenzy by it, as well as by their fearful vociferations they began to cut their bodies with knives and lancets. In this unnatural state they began to prophesy, or rather rave, as if possessed by some invisible power.*"

It was mentioned in the Old Testament that Jezebel sacrificed to Moloch, and supported 450 of these prophets. The exact location of these sacrifices is called Topheth, a name which, according to some, was derived from the Hebrew 'toph,' meaning 'drum;' because drums were supposedly used to drown out the cries of the victims. The place was also called Hinnom in the Old Testament, because of the cries of children. Hinnom is derived from naham, which means to roar. Because of this, Moloch is often referred to as the 'prince of the valley of tears.'

According to the medieval hierarchies he was a prince of the infernal regions who receives a mother's tears with joy. In the Kabbalistic tradition, Moloch, together with Satan, was the first of the ten evil Sephiroth. He represented the negative aspect of the first Sephiroth, Kether, also known as the 'crown of knowledge.'

Several Biblical References include: - Leviticus 18:21 *And thou shalt not let any of thy seed pass through the fire to Molech, neither shalt thou profane the name of thy God: I am the LORD.* - Leviticus 20:2

Again, thou shalt say to the children of Israel, Whosoever he be of the children of Israel, or of the strangers that sojourn in Israel, that giveth any of his seed unto Molech; he shall surely be put to death: the people of the land shall stone him with stones. - Leviticus 20:3

And I will set my face against that man, and will cut him off from among his people; because he hath given of his seed unto Molech, to defile my sanctuary, and to profane my holy name. - Leviticus 20:4

And if the people of the land do any ways hide their eyes from the man, when he giveth of his seed unto Molech, and kill him not: - Leviticus 20:5

Then I will set my face against that man, and against his family, and will cut him off, and all that go a whoring after him, to commit whoredom with Molech, from among their people. - 1 Kings 11:7

Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon. - 2 Kings 23:10

And he defiled Topheth, which is in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Molech. - Jeremiah 32:35

And they built the high places of Baal, which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire unto Molech; which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin. - Amos 5:26

But ye have borne the tabernacle of your Moloch and Chiun your images, the star of your god, which ye made to yourselves. - Acts 7:43

Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them: and I will carry you away beyond Babylon.

Morax

A great earl and a president of Hell, who appears like a human-headed bull, and gives skill in astronomy and the liberal sciences, with good familiars. He knows the virtues of all herbs and precious stones. He has command of thirty-six of the infernal legions. Mountain Man A Japanese demon who lives in the forests. Woodcutters describe him as very strong and resembling a hairy ape. To pacify him they offer him rice.

Mullin

The chief lieutenant to Leonard.

Murmur

A great duke and earl, appears in the form of a soldier riding on a griffin, and having a duke's crown on his head. He is preceded by two ministers sounding trumpets. He teaches philosophy perfectly, and constrains the souls of the dead to appear and to answer questions. He was partly of the Order of Thrones and partly of Angels.

N

Naberus

A Marquis of Hell. He is depicted as a crow with a hoarse voice who gives skill in arts and sciences, especially rhetoric, and restores lost dignities and honours.

Nagas

The Nagas of Indian mythology were a race of serpent demons. Their name means 'those who do not walk, who creep.' Most often they manifested themselves as beasts with bodies that were half-man, half-serpent, although sometimes they assumed the shape of a dragon, or simply appeared in the guise of a cobra. A precious gem was embedded in their throats or skulls, and this endowed them with great magical powers. They haunted lakes and rivers, but their true domain was a vast, idyllic region below the sea. In Patala, their underwater habitat, they hoarded great amounts of jewels and precious metals. Here the demons dwelt with their seductive mates, the Naginis who, like mermaids, seduced mortals into the briny depths. The Nagas were greatly feared for their venom, which they used to lethally wound all those wealthy enough to be enticing prey. The Nagas once fatally wounded a king renowned for his riches, and famous for his benevolence. The king's son obtained revenge by slaughtering thousands of serpents with a powerful incantation. The Nagas finally hired a wise man who, with a counterspell, put a stop to the mass execution of the demons. A good example of the Nagas' greed is the story of how they got their forked tongues. When the elixir of immortality was being rationed by the gods, the Nagas grabbed the cup containing the sacred potion. The gods reclaimed the cup but, during the struggle, a few drops were spilled onto the ground. The Nagas eagerly licked them up, but the cutting grass, covering the earth, split their tongues which from then on remained forked.

Namtar

A minor god of the underworld in Sumerian mythology, Namtar was regarded as the bringer of disease and pestilence. It is fate, destiny in its evil aspect, pictured as a demon of the underworld. In addition to spreading disease, Namtar acted as the herald or messenger and chief minister of Ereshkigal, the queen of the Sumerian underworld, and the god Nergal. Nergal in his guise as the god Irra, and Namtar were believed to cause all diseases in mortals.

Nebrios

A field marshal of the infernal regions who has the power to inflict harm and predict future events.

Nergal

A second order demon who is an associate of Beelzebub. Nergal was originally a Sumerian deity before being demonized by the Europeans theologians.

Nybras

An inferior demon in charge of pleasures in the infernal regions.

Nysrock

A second order demon, chef in the house of the infernal princes.

O

Oliver

Prince of the demonic archangels.

Orgeuil

One of the two demons said to have been successfully exorcised from Elisabeth Allier in 1639 by Francois Faconnet. The two demons who had possessed her for twenty years admitted that they had entered her body by means of a crust of bread they had put into her mouth when she was seven years old. They fled from her body in the presence of the Holy Sacrament. The name of the other demon was Bonifarce.

Orias

A great marquis, appears in the form of a lion bestriding a strong horse; he has a serpent's tail, and holds two enormous hissing snakes in his right hand. He teaches the virtues of the planets and the mansions thereof; he transforms men, gives dignities, prelates, and confirmations, with the favour of friends and foes. He is also the demon of divination.

Oroan

A Guyana demon, master of the eclipse.

Orobas

A great prince, appears first like a horse, but when commanded, in human form. He discovers past, present, and future; he gives good dignities and advancements, with the favour of friends and foes; he will reply concerning the creation of the world and Divinity; he is very faithful to the exorcist, and defends him from temptation by any spirit.

Ose

A great president, appears at first like a leopard, and then in human form. He gives skill in all liberal sciences, and true answers concerning divine and secret things. He can change men into any shape that the exorcist may desire, and he that is changed will not know it.

P

Paymon

Demon in charge of ceremony in the infernal regions. a great king, very obedient to Lucifer. He appears like a crowned man seated upon a dromedary, proceeded by all manner of musicians. He speaks with a roaring voice, teaches all arts, sciences and secrets, gives and confirms dignities, makes men subject to the will of the Magician, provides good familiars. He is observed towards the North-West, and is of the Order of Dominions.

Pazuzu

A winged demon, feared by the people of ancient Mesopotamia. It is a creature with a deformed head, the wings of an eagle, the sharp claws of a lion on its hands and feet, and the tail of a scorpion. This demon is the personification of the south-east storm wind, which brings diseases. The Mesopotamians believed that Pazuzu lived in the desert.

Perrier

The demonic prince of the Principalities.

Philotanus

A second order demon, assistant of Belial. He tempts mortals to engage in sodomy and pederasty.

Phoenix

A great marquis, appears like the bird of that name, singing dulcet tones in a child's voice. When he assumes human shape at the will of the Magician, he speaks marvellously of all sciences, proves an excellent poet, and fulfills orders admirably. He hopes to return to the Seventh Throne in 1200 years.

Pitua

A demon in Maori myth.

Pretas

These Hindu demons are evil, ghostlike spirits who animate dead bodies and are prone to residing in cemeteries. They are moderately tall and feed only on filth and excrement without ever being satisfied. Some wear pigs' masks for faces, while others vomit fire that burns them away, or cut and slash their flesh with their fingernails. Popular belief has it that avaricious people often became Pretas. Some Pretas assume the shape of formidable giants and are known as Yeaks. All in all there are thirty-six classes of Pretas, some of them appearing only as animated skeletons. The Indian Buddhist tradition depicts them with huge bellies, large mouths and tiny, contracted throats. Some sources disagree with this description, giving the Pretas 'mouths as small as the eye of a needle,' enabling them 'to emit but the weakest and eeriest of whistling sounds.' In any event, they are unable to take in sufficient quantities of food and drink, and are condemned to suffer perpetual thirst and starvation. A number of Pretas reside in hell as servants of Yama, the king of the underworld. Their infernal quarters are 'a hell of deep night, intense cold, absolute silence and continuing hunger.' Others roam the earth, reside in the air, and mix with mankind, although they are visible only at night. Sakyamuni, a great religious leader, instituted the ceremony of feeding the Pretas. He told one of his disciples to make offerings for the benefit of his mother, who had had the misfortune of being reborn as a Preta. Ever since, Hindu Bodhisattvas have taken pride in charitable acts of food offerings to console the famished demons, whom they see as afflicted souls condemned to err eternally.

Procel

Appears in the form of an angel, and is a great strong duke. He speaks mystically of hidden things, teaches geometry and the liberal sciences, and at the command of the operator will make a great commotion like that of running waters; he also warms waters and tempers baths. He was of the Order of the Powers before his fall. Prufas Grand Prince and Grand Duke of the infernal empire. He reigned in Babylonia where he had the head of an owl. He stirs up strife, starts wars, initiates quarrels and reduces people to mendacity. He gives lengthy answers to all questions. Commander of twenty-six legions.

Pua Tu Tahī

A dangerous demon living under the sea in Tahitian cosmology. His name means 'Coral Rock Standing Alone'.

Pursan

A great king, who appears like a lion-headed man carrying a viper in his hand, and riding on a bear, preceded by many trumpeters. He conceals and discovers treasures, discerns past, present and future, gives true answers concerning things human and divine, and provides good familiars. One of the demons in service to Fleuretty.

Q

Qutrub

A type of demon, similar to a ghul.

R

Rahu

Rahu, also known as Abhra-pisacha, the 'demon of the sky,' was a great prince of the Daityas, a race of gigantic demons who warred against the gods. His father was Viprachitta who was king of the Daityas and his mother was Sinhika who was a flesh-eating fiend who could seize the shadow of the object she wanted to devour and so drag her prey into her jaws. Rahu had four arms, and sometimes the lower part of his body ended in a dragon's tail.

He is best known for his attempt to interrupt the regular gods and has the reputation of a cunning and mischievous demon. By churning the ocean, the gods had produced Amrita, the elixir of immortality. One day they were waiting in line for the beverage to be passed out. Rahu, wearing a disguise, insinuated himself among the gods and hid between Soma, the moon, and Surya, the sun. By the time these two gods discovered the fraud and called out to Vishnu, Rahu had already sipped the divine liquid. Vishnu turned towards the demon in rage, and with his discus cut Rahu's body in half. But the Amrita had already had time to take effect, and both parts of Rahu lived on. Rahu never forgave the sun and moon for informing Vishnu of him, and his bodiless head has been pursuing his enemies ever since, occasionally swallowing them. Lacking a body, he can't retain them, and they reappear for a short time. He is thus the source of eclipses.

Rahu is sometimes shown riding an owl or reclining on a divan. His name means 'to abandon' or 'void,' hence blackness or having no body, links him to the astronomers' 'umbra.' He is associated with a star in the northern sky, in the constellation of Draco, which is sometimes referred to as the Crooked Serpent.

Raiden

The Japanese god of thunder (rai) and lightning (den). He prevented the Mongols from invading Japan in 1274. Sitting on a cloud he sent forth a shower of lightning arrows upon the invading fleet. Only three men escaped. Raiden is portrayed as a red demon with sharp claws, carrying a large drum. He is fond of eating human navels. The only protection against him is to hide under a mosquito net. Also called Kaminari Sama.

Raiju

A Japanese demon whose name means "thunder animal". It is a demon of lightning in the shape of a cat, badger or weasel. During thunderstorms it becomes extremely agitated and leaps from tree to tree. If a tree shows the marks of lightning, people say that Raiju's claws have scratched it open. The demon likes hiding in human navels, so, if afraid, a person should sleep on his or her belly during thunderstorms.

Rakshasas

Along with Ravana, the Rakshasas, whose name means 'to guard,' were created by Brahma in order to protect the ocean from anyone who might try to obtain the elixir of immortality, which could be found on the ocean floor. Other sources have stated, though, that the Rakshasas, who frequently peopled the numerous epic poems of ancient India, were in fact the negroid race of barbarians inhabiting the southern part of India before the conquest of the country by the Aryans. The Rakshasas were evil spirits and demons living on the island of Lanka, ruled over by Ravana. They were renown for haunting burial grounds, animating dead bodies, terrorizing priests and cannibalizing villages.

The Ramayana, one of the great Indian epics, tells how Hanuman, a demiurge in the form of a monkey, visited Lanka. He found that 'the Rakshasas sleeping in the houses were of every shape and form. Some of them disgusted the eye, while others were beautiful to look upon. Some had long arms and frightful shapes; some were fat and some very lean. Some had monstrous bellies, sagging breasts, long projecting teeth and crooked thighs; whilst others were exceedingly beautiful to behold and clothed in great splendour. Some had two legs, some three legs, and some four legs. Some had heads of serpents, some had heads of donkeys, some the heads of horses and some the heads of elephants.' This huge array of differing appearances is mirrored in the multitude of names the Rakshasas were given: biters, cannibals, vampires, night-stalkers, assassins, dark faces - a list of titles as endless as the catalogue of their crimes.

Raktavija

The Hindu general of the demon army.

Raum

A great earl, appears in the form of a crow, but assumes human shape when bidden. He steals treasure and carries it where commanded; he destroys cities and dignities; he discerns past, present and future; he causes love between friends and foes. Finally he is of the Order of the Thrones. He commands thirty of the infernal legions.

Ravana

Ravana is probably the best known of all Indian demons. His power and the awe he inspired among the people puts him on equal footing with the European Satan. He was lord and master of the Rakshasas, the most numerous and powerful demons of the Indian underworld. Visravas and Nikasha, his parents, were both descendants of the first demons created. Ravana's abode, and that of his legions, was the large island of Lanka which is now known as Ceylon.

The main city of Lanka was originally built by Visva-Karma out of solid gold for Ravana's half-brother Kuvera, lord of the Indian elves, the Yakshas, who are guardians of the hidden treasure within the earth and sometimes will guard a city or district. The city is described in the Ramayana as being of great size and of greater beauty, surrounded by seven moats and seven huge walls of metal and gems. But Ravana ousted his half-brother from his idyllic palace, and he stole his magic chariot, Pushpaka, a self-propelled vehicle of such large dimensions that it could hold a palace inside its carriage. In this chariot Ravana often left Lanka to sow his malignant seeds of mischief and evil. By spending many years in penance and worship of Brahma, Ravana forced the great god to repay him by making him invulnerable against all the gods, and allowing him to assume any form or shape he desired.

Taking advantage of this boon, Ravana declared war on the gods, conquering them one after the other. He brought the captives back to Lanka where they were forced to work as his menial servants. For the time being the gods were unable to escape the archdemon's power, and they had to perform humiliating tasks: Vayu, the god of the winds, swept the house; Agni, god of fire, did the cooking; Varuna, lord of the ocean, supplied water; Kuvera, god of wealth, supplied money.

Eventually the gods escaped from their bondage, but they could do nothing to punish the fiend. But Ravana knew that in the end the gods would get their revenge, and he decided that the only weapon that could save him from a permanent downfall was immortality. Pretending humility, he went to Siva and began to do penance, hoping that eventually the god would grant him his wish. He stood on one of his ten heads, encircled by a ring of fires, for one thousand years. He then cut off that head and stood on another one, for another millennium. This went on until he was about to cut off his last head. Then Siva spoke, asking him what he desired. Three things, Ravana answered: Atmalingham, the sacred phallus, for his mother; and for himself immortality and the most beautiful woman in the universe. Siva had to grant him his wishes, but he outsmarted the fiend on his journey back to Lanka and forced him to give back the rewards. This defeat filled Ravana with such rage that he decided to step up his war against the gods.

In desperation the gods, knowing that none among them was powerful enough to defeat the demon, called upon Vishnu the Heavenly Father. After great deliberation, Vishnu cut himself into quarters. Each separate part became a mortal, the strongest and purest of whom would be chosen to slay Ravana. The segment of Vishnu which developed into the purest being was Rama, whose life and adventures are portrayed in the oldest and most famous of the Sanskrit scriptures, the Ramayana. The following description of Ravana, the archfiend, is taken from that book: 'Ravana had ten heads, twenty arms, and copper-coloured eyes, and bright teeth like the young moon. His form was as thick as a cloud or a mountain, or the god of death with open mouth. He had all the marks of royalty, but his body bore the impress of wounds inflicted by all the divine arms in his warfare with the gods. He was scarred by a thunderbolt of Indra, by the tusks of Indra's elephant Airavata, and by the discus of Vishnu.

His strength was so great that he could agitate the seas and split the tops of the mountains. He was a breaker of all laws and a ravisher of other men's wives... Tall as a mountain peak, he stopped with his arms the sun and moon on their course, and prevented their rising. His presence creates a fear so paralyzing, that wherever he travels, the sun does not give out its heat, the winds do not blow and the ocean becomes motionless.' Rama created a host of monkeys and bears to fight by his side against the archfiend. They began the battle by killing off large numbers of Rakshasas. At this Ravana became so incensed that he abducted Rama's beautiful wife, Sita, with whom the king of the demons had fallen in love. He hid Sita on his island abode, and threatened to eat her if she didn't become his wife. Sita refused persistently and managed to ward Ravana off long enough for Rama to build a bridge across to Lanka. Rama rescued Sita, and carried on the fight. Numerous battles were waged on Lanka, where both adversaries were equal in strength. Rama finally vanquished Ravana by shooting an arrow, which Brahma had given him, through the demon's chest. The magic arrow pierced the demon, came out at the other side of his body, and returned to Rama's quiver. 'Ravana fell to the ground and expired, and the gods sounded celestial music in heaven and assembled in the sky and praised Rama as Vishnu, in that he had slain Ravana who would otherwise have been their destruction.'

Red Man

The demon of the tempests. He was supposed to be furious when the rash voyager intruded on his solitude, and to show his anger in the winds and storms. The French peasants believed that a mysterious little red man appeared to Napoleon to announce coming military reverses.

Rimmon

The demonic ambassador to Russia.

Ronobe

A great marquis and earl, appears in a monstrous form; he teaches rhetoric and the arts, gives a good understanding, the knowledge of tongues, and favour of friends and foes. Aka. Renove

Ronwe

Marquis and Count of Hell. He appears in the shape of a monster. He provides his adepts with knowledge of languages and with the goodwill of everyone. Nineteen infernal cohorts are under his orders.

Rosier

The prince of the demonic Order of Dominations.

S

Sabanack

A mighty marquis, appears in the form of an armed soldier, having a lion's head, and riding on a pale-coloured horse. He builds towers, camps and cities, fortifies the same, torments men with putrid sores swarming with worms; he gives good familiars. Aka. Sabnock

Saleos

A great duke, who appears like a brave soldier, riding on a crocodile crowned. He promotes love between the sexes.

Sammael

For the Jews, Sammael is the prince of demons. In Rabbinical legend he is a storm demon, and his name is linked with Samiel or Simoon, which is the name of a desert wind. According to tradition, Sammael was said to have been the highest throne-angel. He was said to have twelve wings, which was twice the number of wings of the Seraphim and other living creatures. According to the Debarim Rabbi (xi), Sammael is the wicked angel who is the chief of all the Satans.

It was Sammael (also associated with Satan) who, under the guise of the serpent, tempted Eve in paradise. According to chapters 13 and 14 of the Pirke de Rabbi Eliezer, Satan's fall was mainly out of jealousy and envy on the part of the angels. The angels were in opposition to the creation of man, and were jealous that man was allowed to give names to all creatures. They saw this act as proving that man was superior to themselves. Sammael, who was the first of all the angel princes, led a group of angels to earth in an attempt to conspire against Adam, so that by his fall, they might again gain supremacy over man. In the Bereshith Rabba (xix), the serpent was described as possessing hands and feet and it resembled a camel. It also could speak.

Sammael took possession of the serpent and thus deceived Eve. Because of this act, the angels were cast out of heaven and the feet of the serpent were cut off. 3 Baruch makes reference to this event. The Greek version uses the name 'Samael' while the Slavic text replaces the name with 'Satanael.' "And I said, 'I pray you, show me which is the tree which caused Adam to stray.' And the angel said, 'It is the vine which the angel Samael planted by which the Lord God became angered, and he cursed him and his planting. For this reason he did not permit Adam to touch it. And because of this the devil became envious, and tricked him by means of his vine.'" - 3 Baruch 4:8 (Greek) "And during the transgression of the first Adam, she gave light to Samael when he took the serpent as a garment, and did not hide, but on the contrary, waxed." - 3 Baruch 9:7 (Greek) Sammael plays the role of the accuser, seducer, and destroyer (and is identified with Satan in some traditions).

Another example of the deeds of Sammael is his role in the trial of Abraham. Sammael stood before God to accuse Abraham of selfish piety. God decided to test Abraham by asking him to sacrifice his son, Isaac. Sammael then tried to persuade Abraham not to sacrifice Isaac, and also to persuade Isaac to rebel against this trial. When he saw that Abraham would not disobey God, he revenged himself by telling Sarah that Isaac had been slain. She then died of her grief and terror. Sammael is also a symbol of the 'venom of God.'

This title refers to his role as executioner of the death sentences ordered by God, and links him to the Angel of Death. In T.B. Abuda Zarah, Sammael is represented as standing by a dying man with a drawn sword in his hand. The point of the sword has a drop of gall on it. When the dying man sees him, he is startled and opens his mouth. The drop of gall then falls into his mouth and the man dies. In this personification, Sammael is said to have brought about Moses' death. According to the T.B. Baba Metzia (86a), the Angel of Death did not fall but remains one of God's angels. Sammael also, as an uncircumcised mate of Lilith, fathered a huge family of demons.

According to a fifteenth century story, a Spanish Kabbalist of that era tried to gain power over Sammael by summoning him in the name of God. When Sammael appeared in the form of a serpent, the conjurer bound the demon by placing on his head a crown inscribed with magic letters which spelled out: 'Thy Master's Name is upon Thee.' But Sammael was not to be duped that easily. He cunningly convinced the magician to burn incense to seal his victory. When the conjurer obeyed, the demon was instantly freed from the spell, as the burning of incense was an act of idolatry. In the Kabbalistic tradition, Sammael is the chief of the ten evil Sephiroth. He is said to fly through the air like a bird. The dark blemishes on the moon's surface are supposed to be this archdemon's excrement.

Sargatanas

A brigadier general of the infernal legions.

Sarkany

A Hungarian demon, son of the witch Boszorkany. It is said she could turn a person into a horse.

Satanachia

A general of the infernal legions.

Scox

A Duke of Hell. He is depicted as a liar and a thief.

Seere

A mighty prince under Amaymon, King of the East, appearing in the form of a beautiful man on a strong winged horse. He brings all things to pass suddenly, transports to any place in the twinkling of an eye, and discovers all thefts. He is indifferently good or bad, and will do the will of the operator.

Seiktha

Burmese demons. They dwell in trees and groves. Their nature is usually malign, but occasionally we find them the tutelary or guardian of a village. In any case, they possess shrines where they may be propitiated by gifts of food and drink. Several of the demoniac figures have almost achieved godhead, so widespread did their cults become, and Hmin Nat, Chiton, and Winnein Nat, may be instanced as fiends of power, the dread of which spread across extensive districts. Separ A great duke, who appears in red apparel and armed like a soldier. He enflames women with love for men and can transform them into other shapes till they have been enjoyed by their lovers.

Shax

A great marquis, comes in the form of a stockdove, speaking with a hoarse voice. He destroys the sight, hearing and understanding of any man or woman at the will of the exorcist, steals money from the king's exchequer and returns it in 1200 years. He will transport anything, but first must be commanded into the triangle; otherwise he will deceive the operator. He discovers all hidden things which are not in the keeping of wicked spirits, and gives good familiars.

Shiq

A type of demon appearing to travellers as half a man.

Shony

A death bringing demon reigned in the waters of the North Sea, and he was known to the ancient Scottish fishermen as Shony. Although this creature was not commonly seen, he appeared as a man of large stature, a thick shag of hair covering his head, and a ridge of fins adorning his spine. He was greatly dreaded by all those who had any dealings with the sea, be it fishermen or sailors on trade vessels. When seamen fell overboard, no one tried to save them for it was believed that Shony 'maun hae its nummer,' that is Shony must have his annual quota of souls. He kept them imprisoned in his castle made of jagged coral on the ocean floor. If by chance a drowning man was given help, Shony would take the rescuer's life and leave the drowning person to die on his own. Yearly sacrifices were made to him. These consisted of selecting a person from the crew, slitting his throat and throwing the body overboard. Viking shipbuilders reddened the keels of their boats by binding a victim on the logs upon which the boat was rolled to the water. They hoped that Shony would be appeased by the sight.

In later times, Shony was given the new name of Shellycoat, and he was sighted mainly off the east coast of Scotland. He seemed by this time to have taken on a less crude nature and became more of a prankster, mimicking the shrieks of a drowning man. When anybody swam out to save him, he burst into gales of laughter and dove underwater. Sir Walter Scott wrote that when Shellycoat appeared on the shore 'he seemed to be decked with marine productions and, in particular, with shells whose clattering announced his approach. From this circumstance he derived his name.'

Shui-Mu

Shui-mu Niang-niang was a Chinese water demon whose evil doings caused yearly floods, claiming numerous lives and bringing famine and desolation to the town of Ssu Chou and its surroundings. Her power was so great that her cunning tricks triumphed over the troops Yo Huang, the Lord of the Skies, had sent out against her. The demoness, enraged by the repeated attempts to capture her, kicked and turned over one of the magic buckets containing the sources of the great lakes. The freed water engulfed the unfortunate town of Ssu Chou, burying it for ever under a great mass of water called the lake of Hung-tse. Now Yo Huang's patience was exhausted, and he methodically organized her capture. Great heroes and large armies pursued her relentlessly. One day, having narrowly escaped after a furious race, Shui-mu stopped utterly exhausted and famished. She caught sight of an old hag selling bowls of freshly cooked noodles. Avidly she began to devour the food, unaware that she had fallen into a trap. The old woman was Kuan-yin Pusa, a good woman with great magical powers. In Shui-mu's stomach the noodles turned into iron chains, winding around her entrails. The chain's end, protruding from her mouth, welded itself to the noodles-turned-chains remaining in the dish. Bound and powerless, the demon was led away to be fastened securely at the bottom of a deep well, where

she was to remain a prisoner for all times. The people of that province say that the end of the chain can be seen whenever the water level in the well drops particularly low.

Siho I Salo

A demon from the Solomon Islands.

Silcharde

One of the demons who may be summoned by necromancy.

Stolas

Grand Prince of Hell. He appears in the shape of an owl. When he assumes the shape of a man and appears before exorcists, he teaches astronomy, prophecy based on the study of plants, and the value of precious stones. He commands twenty-six legions.

Succubus

In medieval European folklore, a female demon (or evil spirit) who visits men in their sleep to lie with them in ghostly sexual intercourse. The man who falls victim to a succubus will not awaken, although may experience it in a dream. The male counterpart is the incubus.

Surgat

A demon who may be summoned and who will give a magic stone upon command.

Sytry

A great prince, who appears with a leopard's head, but assumes a human form at the Magician's command. He procures love between the two sexes, and causes women to show themselves naked. Aka. Sitri, or Bitru

Szepasszony

In Hungarian folklore, the Szepasszony is a taboo word. It is the name of the Fair Lady, a beautiful woman with long hair and a white dress. She is a female demon who seduces young men and comes out to dance in storms and hail showers. Noon is the hour when she is the most powerful. Several expressions are associated with her. To "step into the platter of the Fair Lady" means to fall under a spell or one can describe a sick child as being "suckled by the Fair Lady." Water dripping from the eaves forming a puddle constitutes a platter by which the Fair Lady can cast a spell on someone. It is considered dangerous to step into a circle of short grass surrounded by taller grass or no grass at all, since it may be the circle where the Fair Lady dances.

T

T'an Mo

A Chinese devil of desire.

Tase

In Burma, the ghosts and spirits the villagers are most afraid of, are an army of death-fiends known as the Tase. They are disembodied souls of dead men and women who are both vampires and spreaders of disease.

There are several different orders of Tase, and each legion has its own way of torturing mortals. Thabet Tase are the malignant spirits of women who have died during childbirth, and these come back from the dead as succubi. The demons make their appearance around twilight, lurking near the dwellings of the villagers, and haunting men in particular. The Thaye Tase are grotesque looking giants manifesting themselves most frequently during the epidemics of smallpox and cholera. They are the souls of those who died a violent death. Their greatest pleasure is to materialize by the bedside of a dying person, giggling and laughing hideously at their victim's agony.

Hminza Tase is the name of a third and lesser group of demons. These are able to enter the bodies of certain animals such as crocodiles, dogs, and tigers. Haunting the dwelling grounds of their past existence, they wreak vengeance on anyone that crosses their path for the misfortunes they themselves endured during life. Great precautions are taken by the Burmese to ensure that the Tase do not come back to haunt them. Often no gravestones are erected in the hope that the dead, forgetting who they were in life, will now haunt the house that was formerly theirs. Sacrifices, death dances, and festivals are all attempted to appease the Tase. If they do appear, the people make a din by beating pans or sides of their houses, hoping that the loud noise will repel the fiends.

Tengu

The Tengu is a Japanese demon mentioned in written sources going as far back as the eighth century and in contemporary Japanese chronicles. In early times the Tengu often manifested himself as a crow, or as a man with a crow's beak.

In medieval times, haughty and insincere Buddhist monks were said to be reborn as Tengu. In the course of time the crow's beak of the demon gave way to a more human looking shape; namely a large, round, red nose. But beak or nose, the importance of this organ depends on its size, which is directly proportional to the demon's powers. This relationship allows any aware person to judge the strength of an attacking Tengu at first sight, so that appropriate precautions can be taken. Although human in form, the Tengu is a winged creature, his fingers and toes ending in long and extremely sharp nails.

Tengu has often been seen by mountain people who claim that he fells trees and flutters around cackling madly. He appears at times clad in the shabby garb of a strolling monk, carrying a fan, a stick, and a sword. He does not seem to have any definite predilection for any particular evil deed, yet he appears to be quite an imaginative character who is able to use just about any given situation to commit his crimes. Some of his actions resemble the mischief of the European poltergeist. He has also been known, especially by the mountain people, to indulge in kidnappings. The first instance of someone abducted by a Tengu swooping down from the sky goes back to the fourteenth century. Even nowadays, when a child is lost, the village people assemble to beat drums, calling upon the Tengu to bring it back.

Th'uban

An Islamic demon that looks like a dragon.

Thamuz

The demonic ambassador to Spain.

Tonga-Hiti

A Polynesian head-ache demon, one of the two Ponaturi that managed to escape Urutonga's revenge for the death of her husband. The wife of Hema and mother of Tawhaki and Karihi. The Ponaturi, semi-spirits, killed her husband but saved her, having her stay outside the house. She hid her sons until nightfall when they saw the Ponaturi arrive, flying in from the sea, thousands of them. They all piled up in the house and went to sleep there. When no more came, Urutonga told her sons to close every opening and crack in the house. When they finished, dawn was approaching. The Ponaturi chief asked Urutonga if it was dawn yet, but she replied that it was not. This went on until the sun rose. Then the two brothers opened the door of the house, and all the Ponaturi died in the bright sun rays, except Kanae, who became a flying fish, and Tonga-Hiti, the head-ache demon.

Typhon

Typhon was a powerful Egyptian demon who stood in constant opposition to the beneficent Osiris. This was during the time when Osiris was a god of fertility (later he was brutally murdered, and his soul became the just lord of the underworld.)

When Osiris brought water to an arid tract of Egypt, Typhon made the greatest effort to bring heat and drought. Typhon's consort, Nephtys, fought against Isis, Osiris' wife. As the land of Egypt, fertilized by the waters of the Nile, was the kingdom of Isis, so the desert which lay beyond the influence of the river, remained in the power of Nephtys.

Typhon was also associated with the wind that came up from the Sahara, the southern blast that destroyed everything that was vulnerable to its heat. Thus, a forceful wind became called a typhoon. Typhon was often depicted as a monster of enormous bulk. He had several heads, wings sprouting from his shoulders, and his legs ended in a tangle of serpents. Having imprisoned Osiris in an ark, he drove Osiris' son, Horus, onto the island of Chemmis. There, he compelled all the other deities to flee and save their lives or to take refuge in the guise of various animals; these later became sacred to the Egyptians in memory of the gods' transformations. At the same time, all animals whose disposition was fierce or untameable, such as the crocodile and the hippopotamus, came to be known as Typhon's beasts. Typhon was finally conquered by Osiris, who chased the monster to Sicily, and hurled him onto Mount Etna which belches blood-red lava to this day.

U

Ukobach

A demon belonging to a lower order. He always appears with an inflamed body. He is said to be the inventor of fireworks and the art of frying foods. Beelzebub has assigned to him the task of keeping oil in the infernal cauldrons.

Ullikummi

An ancient Anatolian demon.

Uphir

The doctor of the infernal regions who is responsible for the health of the demons.

Ura

Babylonian spirit of disease. A legend related that this demon once made up his mind to destroy all mankind. His counsellor, Ishun, however, prevailed upon him to change his mind, and he said, "Whoever will laud my name I will bless with plenty. No one will oppose the person who proclaims the glory of my valour. The worshipper who chants the hymn of praise to me will not be afflicted by disease, and he will find favour in the eyes of the King and his nobles."

Urian

In German mythology, another name for Satan as he presides over the Sabbat.

V

Valac

A great president, comes as a little boy with the wings of an angel and riding on a two headed dragon. He gives true answers concerning hidden treasures, tells where serpent's may be seen, and will deliver them helpless to the exorcist.

Valafar

Duke of Hell in charge of brigands and robbers. He is depicted as having the head of a thief and the body of a lion. He leads those with whom he is familiar into theft. He shows friendship till they are caught in the trap. Also called Valefor.

Vanth

The Etruscan female demon of death who lives in the underworld. With the eyes on her wings she sees all and is omni-present. She is a herald of death and can assist a sick person on his deathbed. Her attributes are a snake, torch and key.

Vapula

A strong duke, comes in the form of a lion with a griffin's wings. He gives skill not only in manual professions but also in philosophy and the sciences.

Vassago

A mighty prince, of the nature of Agares, who declares things past, present and future, and discovers what has been lost or hidden. He is good by nature.

Veltis

An evil spirit who assaulted St. Margaret of Cortona (died 1297), but was overcome by her. On being asked by St. Margaret who he was and whence he came, he replied: "My name is Veltis, and I am one of those whom Solomon by virtue of his spells, confined in a copper cauldron at Babylon, but when the Babylonians, in the hope of finding treasure dug up the cauldron and opened it, we all made our escape. Since that time our efforts have been directed to the destruction of righteous persons, and I have long been striving to turn thee from the course thou hast embraced."

Vepar

A great duke, appears as a mermaid. He guides the waters and battleships, and occasions storms at sea when so commanded by the Magician. He also causes the sea to seem full of ships, and occasions death in three days by means of putrefying sores and worm-eaten wounds.

Verdelet

Said to be a demon of the second order and master of ceremonies in the house of the infernal princes. One of his responsibilities is the transportation of witches to the Sabbat. He is also called Master Persil or Sante-Buisson.

Vine

A great king and earl, appears in a monstrous form, but assumes human shape when commanded. He discerns things hidden, reveals witches, and makes known the past, present, and future. At the command of the exorcist he will build towers, demolish walls, and makes the waters stormy.

Vodnik

In Slavonic folklore, a Vodnik is a water demon who comes into existence when a child is drowned. He lures people into the water and hold them under until they suffocate. He appears as a fish or as a human with green hair. In Russia he is called Vodjanøj.

Vual

A great duke, comes first as an enormous dromedary, but afterwards assumes human form and speaks in the Egyptian tongue. He procures the love of women, discerns past, present, and future, and excites friendship even between foes. He was of the Order of Powers.

Vucub Caquix

A Mayan demon of the underworld. He was the father of the giant demons Kabrakan and Zipakna. He considered himself to be the sun, the moon, and the light. For this reckless thought, and for the part he

played in the death of their father, the twins Hunahpu and Ixbalangué descended to the underworld and killed him.

X

Xaphan

When Satan and his angels revolted against God, Xaphan joined their ranks and was welcomed by them, for he had an inventive mind. He advised Satan to set fire to Heaven but was thrown down with the others. He is forever engaged in fanning the embers in the furnaces of Hell. His emblem is a pair of bellows.

Xezbeth

A demon of lies and legends.

Y

Yaksha

In Hindu myth, Yakshas are chthonic semi-divine beings, half god and half demon. They live under the earth in the Himalayas where they guard the wealth of the earth (gems, gold, silver, etc.). They are led by Kubera, the god of wealth. Like their leader, they have all fat bellies and plump legs. They have no special characteristics, are not violent, and are therefore called *punyajana* ("good beings"). Kubera's epithet is *Punyajaneshvara*.

Yama

Clad in the robes of a Chinese judge, Yama presides over his domain, *Pitris*, the Chinese hell. King over all the other demons of the Orient, Yama assigns the relevant legion of demons to torture either souls in hell or those on earth. He passes judgement on those who have committed one of the Ten Deadly Sins, while other secondary rulers in *Pitris* condemn souls of lesser importance. He is flanked on either side of his throne by the bodiless heads of two demons.

The female head is able to detect the most secret flaws in the sinners who are brought in front of Yama, while the male head is able to assess sins by smelling them. Around Yama are assembled his multitude of 'eyes' called *Tevodas*, who are the witnesses that testify to a person's sins. In Hindu legend, Yama was the first mortal to die because he travelled down the road from whence there is no return. He dwells in *Pitris* with his wife *Yami*, who is his own sister.

The souls of the departed are brought to Yama in crowds by *Agni*, the emanation of the funeral pyre. After rushing past the enormous dogs which guard the entrance to *Pitris*, the souls are relegated to the various levels of hell. One Chinese legend says that, in the eyes of the celestial gods, Yama was too compassionate to the worst of the criminals brought in front of him, so he was demoted to govern over the fifth region of hell in which rapists, prostitutes and those who committed religious offences were punished. There the sinners' chests are ripped open, their hearts tugged out and chopped into morsels which the attendant demons quickly gobble.

Yauhahu

A spirit supposed to cause diseases amongst Indians of British Guiana.

Z

Zabulon

Name of a demon said to have possessed a lay sister of Loudon, France in 1633.

Zaebos

Grand Count of Hell. Depicted with a human head, crowned with a ducal coronet, and the body of a crocodile. He is supposedly of a gentle disposition.

Zagam

Grand King and President of the infernal regions. He appears under the form of a bull with the wings of a griffin. A demon of lies and deceit, he changes water into wine, blood into oil, the fool into a wiseman, lead into silver, and copper into gold. He commands thirty legions.

Zapan

One of the Kings of Hell

Zeernebooch

A dark god, monarch of the empire of the dead among the ancient Germans.

Zephar

A Grand Duke of Hell who tempts men to commit sexual sins with children. He has the form of a warrior. He commands twenty-eight legions.

Zimimar

The lordly monarch of the northern regions of Hell.

Zu

In Sumero-Akkadian mythology, Zu is a divine storm-bird and the personification of the southern wind and the thunder clouds. This demon, half man and half bird, stole the "Tablets of Destiny" from Enlil and hid them on a mountaintop. Anu ordered the other gods to retrieve those tables, but all were afraid of this demon. According to one text, Marduk killed the bird, but in another text it died through the arrows of the god Ninurta. The bird is also referred to as Imdugud or Anzu.